



However you pronounce
our name, we're the bank to talk to
about foreign currency.

As we've grown from Israel's major bank into a worldwide bank in international currency transactions, more and more businessmen are learning to pronounce our name. They've discovered that in today's fluctuating money markets, Bank Hapoalim is ideally positioned to provide data and implement decisions rapidly and reliably. They've learned how over \$19 billion in assets, facilitates exchange across a span of currencies and time zones. And they're finding, in 360 banking offices in 14 countries, specialists who can advise them about the most favorable buy, reduce risks, and structure currency investment packages. Bank Hapoalim, one of the world's 100 leading banks, and among the world's top 50 in profitability. Integrating 60 years of experience into a realtime approach to foreign currency transactions. And that's something to talk about.



Bank Hapoalim The bank to talk to.

Head Office: 50 Rothschild Blvd., 65124 Tel Aviv, Israel. Tel: (03) 628111

New York • Los Angeles • Chicago • Philadelphia • Boston • Miami • Toronto • Montreal • London • Manchester • Paris • Zurich • Luxembourg
Buenos Aires • Sao Paulo • Caracas • Mexico City • Montevideo • Punta del Este • Panama City • Cayman Islands And over 330 branches of the group in Israel

Ornel/Karmon/Shlirin/Neuman

THE JERUSALEM POST

INTERNATIONAL EDITION

No. 1,172 • PUBLISHED WEEKLY • APRIL 17-23, 1983 • IVAR 4-10, 5743 • RAJAB 4-10, 1403.

UNIVERSITY OF JORDAN
LIBRARY

THE LATEST NEWS FROM ISRAEL

Published in Jerusalem
צא לאור ביחשלים

- Arafat's dwindling options, page 10
- God and the Holocaust, page 12
- At the dawn of independence, page 14
- The cabinet's first woman member, 18
- Books 16; The Arts, 19; Business, 20

Israel warns Reagan bid doomed U.S. not giving up on King Hussein

A week after Jordan King Hussein's sudden announcement that he would not take part in the U.S. peace initiative, the Reagan administration pressed on with its efforts to bring Jordan into the negotiations. Israel warned that America's efforts were doomed because U.S. diplomacy had cast the PLO in the key role, while PLO chairman Yasser Arafat said that the Reagan peace plan is not dead. Syria, however, served notice that it will continue to veto any bid to salvage Reagan's plan. Damascus made clear that it will not remove its opposition to the PLO granting Jordan a mandate to enter negotiations.

Syrian President Hafez Assad was reported to have called in two leading PLO radicals, Naif Hawatme of the Democratic Front for the Liberation of Palestine and Ahmed Jibril of the Popular Front for the Liberation of Palestine-General Command, to discuss "Zionist and American designs aimed at liquidating the Palestine problem."

Hawatme and Jibril are believed to have been among the PLO leaders who prevented Arafat from giving Hussein the go-ahead.

Secretary of State George Shultz last week called on moderate Palestinians to accept Jordan's involvement in the peace negotiations. Barring that, he told a State Department news conference, the Arab world should consider revising the 1974 Rabat decision naming the PLO the sole representative of the Palestinians.

Shultz insisted that the president's September 1 peace initiative is still "on the high ground" and that the U.S. has no intention of abandoning it.

Shultz continued to express confidence that moderate Arabs would eventually come around to join the U.S.-sponsored negotiations.

Shultz flatly rejected any increased U.S. pressure on Israel, insisting, as he often has in the past, that the objective of peace alone should be enough of an incentive to achieve progress in the negotiations.

President Ronald Reagan urged "radical elements" in the Arab world to reconsider their opposition to allowing Hussein to join the peace process.

"As we speak, now, radical elements are seeking to prevent an agreement which would permit King Hussein to join the peace process talks," Reagan said in welcoming Sultan Qaboos bin Said of Oman to the White House.

The president warned that Palestinians face only two clear-cut choices, "status quo and the continued frustration of the peoples or making a bold and courageous move to break the deadlock."

Foreign Minister Yitzhak Shamir warned last week that the U.S. will fail again if it presses ahead with the Reagan initiative. "Even though in the U.S. they are saying that they will continue it will not succeed," Shamir told a Likud audience in Jerusalem.

(Continued on page 2)



More than 1,000 parents, children and relatives of soldiers who fell in Israel's wars attended a Memorial Day ceremony on Saturday night in which President Yitzhak Navon kindled a memorial flame.

Israel marks its 35th birthday

Jerusalem Post Staff
Israelis mark the 35th anniversary of independence on April 18 by hiking through old battlefields, visiting military bases, picnicking, and getting together with friends and family. Celebrations begin Sunday evening with the traditional torchlighting ceremony atop Mt. Herzl in Jerusalem.

Twelve men and women representing this year's theme, the value of Israel, will kindle the torches (see page 3). The ceremony concludes with a fireworks display visible in many parts of Jerusalem.

Entertainment platforms have been erected in all the cities and towns, and *kumizim*—bonfires—are being organized that will last until early in the morning. In Jerusalem,



A specially struck coin of valor to be given to the 12 persons lighting the Independence Day beacons on Mt. Herzl.

Independence Park will be the principal site of entertainment, with

dancing and music until 11 p.m. Fireworks will be set off from atop the Plaza Hotel and over the Laromne Hotel.

Strollers in the center of town will find the triangle of Ben-Yehuda, King George and Jaffa Road decorated, and entertainers will be strategically placed. Dancing and singing of Israeli songs will take place in the Liberty Bell Garden.

Tel Aviv's Rehov Dizengoff will become a pedestrian mall from Dizengoff Circle to Sderot Ben-Gurion Sunday night. Seven entertainment platforms will be located along the route, in addition to others in various parts of Tel Aviv. On Monday, there will be a parade along the route, with dancers, athletes, clowns and bands.

Labour protests at plan for new West Bank town

Jerusalem Post Staff

Labour Party and United Kibbutz Movement leaders have strongly condemned the government's plan to grant civilian status this week a military settlement overlooking the town of Nablus on the West Bank.

Party chairman MK Shimon Peres, MK Yitzhak Rabin, party secretary MK Haim Bar-Lev and the movement's co-secretaries-general Yosef Perlmuter and Eli Zamir told a press conference on Friday that the so-called "Upper Nablus" settlement would divide the nation on Independence Day and might lead to violence.

About 25 Peace Now demonstrators last week set up an "illegal protest settlement" outside the planned site of "Upper Nablus." Thousands of Peace Now members and their supporters were expected to hold a protest at the site

while government officials dedicate the settlement on Monday.

Peres said that while it is Israel's right to settle anywhere, the planned settlement would help make Israel a Jewish state with a large Arab minority and reduce the chances for achieving peace with the country's neighbors.

Rabin called the plan to turn the army outpost on Mt. Bracha into a civilian settlement an attempt to impose Israeli sovereignty practically in the midst of an Arab city. "I call upon the prime minister, to cancel the ceremony to make the settlement a civilian one on Independence Day; an issue on which the nation is so divided."

Bar-Lev warned that "settlement in the heart of Arab areas brings about the daily need to rule over thousands of Palestinians who do not want Israeli rule."

'Last hurdle' to Lebanon agreement

By DAVID LANDAU

Post Diplomatic Correspondent
Prime Minister Menachem Begin and U.S. special envoy Philip C. Habib, meeting in Jerusalem last week, failed to resolve the key remaining issue of dispute in the Lebanon negotiations, the future status of Major Sa'ad Haddad, the Israel-backed militia leader.

Nevertheless, the upbeat mood was maintained, both in Jerusalem and at the talks themselves in Haifa, Lebanon. Well-placed sources continue to be confident that an agreement is only weeks away.

Habib himself was quoted by Israeli sources as saying he hopes to wrap up the accord during his present stay in the region. He has not said how long this stay will be.

The issue of King Hussein's refusal to enter the peace process did not come up in the Begin-Habib 90-minute conversation, it is reliably learned.

The prime minister dwelt on Israel's demand that Haddad, the Christian militia chief in South Lebanon, be put in command of Lebanese army forces to be deployed in the region after the IDF's withdrawal.

Lebanon has indicated that it is prepared to countenance Haddad's remaining in the south; but Beirut is still balking at Israel's insistence that he be put in command of the region.

Observers expect the question of Haddad's precise status and powers to be the subject of hard last-minute bargaining between the two sides, with both having to give a little ground to facilitate a compromise.

Defence Minister Moshe Arens met with Haddad in South Lebanon at week's end, and called him "a great patriot, a friend of Israel." He said a positive change towards Haddad appears likely on the part of the Lebanese Government.

Two other security-linked issues that are still posing problems are the future of UNIFIL — Israel does not want the UN force to stay in the south — and the precise details of the proposed joint Lebanese-Israeli military patrols in the southern security zone.

Israeli sources said they were satisfied with explanations received from the Lebanese

(Continued on page 2)

NEWSTAND PRICES IN LOCAL CURRENCY

| | | | |
|-----------|---------|----------------|----------|
| Australia | \$1.20 | Italy | Lr.1.800 |
| Canada | \$1.45 | South Africa | Rd1.20 |
| Denmark | DKR.00 | Sweden | SKR.50 |
| Germany | DM2.80 | Switzerland | SFR.30 |
| Holland | DF3.00 | United Kingdom | 60p |
| Israel | IS35.00 | United States | \$1.25 |

At 35

MEMORIAL DAY and Independence Day, by design, demand a violent wrenching of the national mood. The nation, before celebrating its sovereignty, which has so changed the position and character of the Jewish People, is first summoned to dwell upon the thousands of fallen, the thousands of tales of pain and tragedy and sacrifice etched indelibly into the independence the living enjoy.

For unlike other states marking their emergence to sovereignty, Israel's national freedom, while fixed by a date in history, has had to overcome a continuing process of violent challenge. Each generation and sub-generation, since 1948, has had to man the ramparts and sustain the onslaughts of those who would extinguish Jewish political sovereignty. It is entirely fitting therefore, that the celebration of national freedom is intertwined with sombre contemplation of its tragic costs.

The nation's 35th Independence Day poses this duality in vivid outline. A war begun almost a year ago is still not ended. Its toll continues to mount, though the set battles have long concluded.

But the duality, on this Independence Day, has a special resonance. For the contemplation of freedom and its costs is no longer enmeshed in a broad national consensus that characterized Israel for so long. The vision of Israel's vital national security needs, for which further sacrifice may have to be sustained, inherent in the policy of the Government and shared by its supporters, alienates a broad section of the nation.

In the daily parlance of politics, this division is perceived in partisan and party terms. But its significance far transcends the dialogue of party. For the values that keep the nation together, not the calculations of party advantage, are at issue.

In a curious way, yet to be fully understood, the very severity of this national division, has produced a numbing fatalism. Never has the national agenda been so filled with signs of attrition, with so few accompanying signs of national concern.

Wherever the eye is cast, danger looms. The economy, when measured by productivity, is in disastrous retreat. The divisions between orthodox and secular, Ashkenazi and Sephardi, Arab and Jew have been sharply exacerbated. And in external affairs, Israel's international position, including relations with the U.S. has plummeted to a perilous loneliness.

Impelled by a single-minded preoccupation to fasten Jewish rule on the West Bank and Gaza, the government has sought to turn the usages of occupation into an ethic and the resultant international isolation into a virtue.

Confronted with such an agenda, perhaps it is not surprising that a harried people should retreat into the comforts of privatism and the benefits of consumption, expediently supplied by a Treasury whose only policy is to secure foreign subsidy in order to keep reality away.

But such retreat, like the bubble of foreign and economic policy which sustain it, can only be a temporary refuge. For it is not the stuff of which national independence is made or fortified.

As we mark the 35th year of our history of achievement and sacrifice, we could do no better than to rekindle the national understanding that we could, and must, do better.



Ivri in 1981 (Rubinger)

Former air chief gets new top post

Post Defence Correspondent

David Ivri, the head of Israel Aircraft Industries who was until last December commander of the Air Force, was named deputy chief-of-staff on Friday, in a move that surprised many in the defence establishment.

Ivri was reported reluctant to leave his current position and return to uniform. He agreed after three weeks of procrastination, culminating in a meeting with Defence Minister Moshe Arens on Friday morning.

The army spokesman also announced on Friday that the current head of general staff's planning division, Major-General Ehud Barak, will replace Yehoshua Saguy as head of military intelligence. Barak, at 40 one of the Israel Defence Force's youngest generals, was also reluctant to accept the position, having preferred a field command, like that of O.C. Northern Command, whose present incumbent Aluf Amir Drori, is due to leave his post in about six months.

Soccer surprise

Maccabi Jaffa caused the shock of the soccer season on Saturday when they defeated league leaders Maccabi Netanya 1-0.

National League results:

Bnei Shimon 3, Macc. TA 0
Yehud 0, Shimon 0
Macc. PI 0, Ramat Gan 0
Macc. Haifa 0, Bnei Yim 0
Lod 3, Yavne 0
Hapo. Tel Aviv 2, Kfar Sava 0
Netanya 0, Jaffa 1
Hapo. TA 4, Bnei Yehuda 1

Standings of top teams

| | W | D | L | pts |
|---------------|----|----|---|-------|
| 1 Netanya | 12 | 4 | 5 | 30/29 |
| 2 Shimon | 11 | 10 | 5 | 32/31 |
| 3 Hapo. TA | 12 | 7 | 8 | 28/19 |
| 4 Bnei Shimon | 9 | 11 | 6 | 26/20 |
| 5 Macc. HA | 9 | 9 | 8 | 25/20 |
| 6 Macc. PI | 8 | 11 | 7 | 25/23 |
| 7 Macc. HA | 8 | 10 | 7 | 23/26 |
| 8 Bnei Yehuda | 7 | 12 | 7 | 22/28 |
| 9 Bnei Yim | 6 | 13 | 7 | 30/29 |
| 10 Yehud | 7 | 10 | 9 | 15/24 |

Glickstein victory

Israel's top tennis player, Shlomo Glickstein, defeated junior champion Amos Munsdorf 6-3, 6-3, in Ashkelon at the weekend to win the singles in the \$125,000 Dubek Cup.

Dutch friends arrive

Eighty members of the Israel Comité Nederland have arrived for the 35th anniversary of Israel. The ICN is an organization of friendship for Israel founded after the Yom Kippur War by non-Jewish Dutchmen.

THE WEATHER

Because of work sanctions in the meteorological department we are unable to give the usual details of temperatures. Generally it has been warm with clear skies.

REAGAN NOT GIVING UP

(Continued from page 1)

Speaking to newsmen later, Shamir averred that the Reagan initiative was "not alive" any longer. Shamir lashed out at Washington for failing to see "what any open-eyed observer of Mideast affairs sees: that a peace between Israel and an Arab state that is contingent upon an all-Arab consensus is impossible."

Shamir questioned how anyone could "imagine that a peace between Israel and an Arab state can be achieved under the supervision of the PLO. It is an utter absurdity. The PLO, in its very essence, opposes peace and will always strive to undermine peace."

Shamir said there was "no joy or rejoicing" in the Israeli government over the refusal of Jordan's King Hussein to join the peace process and the consequent collapse of the Reagan initiative. Israel had no reason to rejoice if the prospect of peace had receded.

Prime Minister Menachem Begin was quoted by aides as telling the visiting mayor of Brussels that Israel had not been surprised by Hussein's decision, but the U.S. had been.

Jordan's official announcement on April 10 said Amman would not enter Mideast negotiations at this time — either "separately" or "in lieu of anyone else."

In an announcement following a three-hour cabinet meeting chaired by Hussein, Jordan stressed, however, that it remains committed to the idea that the peace initiative launched by Reagan last September, while lacking certain elements contained in the plan adopted at the Arab summit in Fez a few days later, "presented the vehicle that could propel the Fez plan forward."

The failure of Arafat to secure PLO support for this strategy, the announcement indicated, had led Jordan to conclude that it would be best left to "the PLO and the Palestinian people to choose their ways and means for the salvation of themselves and their land, and for the realization of their declared aims in the manner they see fit."

The Jordanian announcement followed five months of intensive dialogue with the PLO.

There was a perceptible note of angry frustration in the Jordanian

Dry Bones



announcement at Arafat's failure to "sell" the PLO an arrangement that had apparently been worked out in Amman earlier this month.

Both Jordanian and Palestine Liberation Organization officials sought later to dispel any sense of crisis between them.

Sources quoted in Amman noted that Jordan still believes progress is possible, but only after a period of reappraisal by the PLO and Washington — not Jordan.

In Stockholm, Arafat was quoted as saying Reagan's peace plan is not dead.

A report in *The Wall Street Journal* said last week that Hussein had sent a secret message to Reagan explaining his withdrawal from the peace initiative. It included these points:

- The Reagan plan, by excluding the PLO, gave Arafat and his associates too little incentive to support it.
- The Soviets directly opposed the plan and constantly worked against it through their Syrian surrogates.
- America, by its failure to induce an Israeli withdrawal from Lebanon, severely undermined its credibility in the Arab world.
- Arafat proved incapable of standing up to radicals within the PLO.
- The king's supposed supporters among Arab moderates finally proved more moderate than helpful.

(Compiled from reports by David Landau, David Bernstein and Wolf Blitzer in Washington.)

LEBANON HURDLE

(Continued from page 1)

last week about the impending in Beirut area of goods originating from Israel. The Lebanese said the confiscations were part of a crack-down on smuggling and were not directed specifically at trade with Israel.

Three Israeli soldiers were killed and six wounded in Lebanon last week, as IDF troops came under attack in a number of incidents.

Samal-Rishon (staff sergeant)

\$5m. haul in museum theft

By ROBERT ROSENBERG
Jerusalem Post Reporter

The theft over the weekend of at least \$5 million in antique watchworks and other treasures exhibited at Jerusalem's L.A. Mayer Memorial Institute for Islamic Art was "done to order," authoritative sources told *The Jerusalem Post*.

A highly placed source in the investigation said that the "sophisticated" burglars "went through the exhibits, picking out

items. They knew what they were looking for."

The break-in at the western wing of the museum, a stone's throw from the president's residence, took place some time between Friday night and Saturday morning.

In addition to the many 18th and 19th century watchworks, originally owned by the first Jewish lord mayor of London, Sir David Salomons, several antique books and a painting were stolen.

INDEPENDENCE DAY



Salute to valour

By JUDY SIEGEL-ITZKOVICH
Jerusalem Post Reporter

THE CEREMONY atop Jerusalem's Mt. Herzl ushering in Independence Day follows a rigid formula which has not been changed over the years.

The main variation is the different people who are selected to kindle the 12 torches — symbolizing the 12 tribes of Israel — at the high point of the ceremony.

With this year's designated theme "The Year of Valour," the dozen people chosen to kindle the torches all have something to do with Jewish bravery in wars since 1939 and underground movements in Eretz Yisrael. The 12 are:

YOSEF AVIDAR, 77, was born in Russia. He packed up his belongings at the age of 19 and moved to Eretz Yisrael, where he worked in construction and later joined the Hagana in Jerusalem. In the 1929 Arab riots, he commanded Hagana fighters in the Old City. During training in 1931, he lost the palm of his right hand. Avidar was given responsibility for the overnight "lower and stockade" settlements in the '30s, and for the establishment of 11 Negev settlements in 1946. In 1945 he was named deputy chief of staff of the Hagana. He later served as Israel's ambassador to Moscow and Argentina.

At the age of 65 he decided to study, and went to the Hebrew University, which granted him, nine years later, a doctoral degree in Russian studies. He has two daughters and seven grandchildren.

RAFAEL SABAN was born in Jerusalem in 1915. His father came from Turkey, and his mother was the daughter of Yehoshua Burla, the holder of the keys to the tomb of Rachel. Rafael was a disciple of Vladimir Jabotinsky, and joined Betar in 1931. Under the command of David Raziel, he was called upon to collect funds for the IZL. Saban planned the robbery of the Rehavia branch of Bank Yehot in Jerusalem, and took on the job himself after the young man he had trained took ill. He was arrested by the British, and was sentenced to

five years in prison. When the IZL was disbanded in 1948, he joined the Israel Defence Forces.

YEHOASHUA COHEN, 61, was born in Tel Aviv, and moved with his family to Kfar Sava at the age of six. Eight years later he joined the IZL. After the split in the underground organization, he became part of Lehi, in which he fought actively. He later moved to Kibbutz Sede Boker, and served as David Ben-Gurion's companion during his famous long morning walks. He still works in the kibbutz orchards.

ZIVA ARBEL, born in Turkey in 1928, settled here in 1943 with the help of Youth Aliya. In 1945 she joined the Palmah and was sent to the Galilee. She became known as a very daring fighter and taught many others. During the War of Independence she commanded soldiers at Kfar Giladi, and took part in battles in the north, the Jerusalem Corridor, the central region and the Negev. She married after the war and had three children, who are now parents themselves. Since 1972 she has worked in the Ministry of Tourism, and directs the tourist office at Ben-Gurion Airport.

YONATAN FRIDAN, born in Tel Aviv in 1921, is now 62, but he still serves in the army reserves.

Fridan joined the Hagana when he was 18. In 1941, he joined the British army, and joined the Jewish Brigade to fight the Nazis. He was awarded a top medal for his fighting in Italy. He joined the IDF in 1948 and remained until 1954, having served as commander of a training base and as a Qadna officer. Today he runs an industrial factory and is in charge of a training course in Koor.

YERAHMIEL PALZENSTEIN, 59, was born in the Ukraine. When Hitler's army invaded in 1941, he volunteered for the Red Army and became an officer. He was awarded the Lenin Prize for his outstanding service, during which he was seriously wounded. After the War he worked in the textile industry.

Only in 1975 was he allowed to emigrate. Today he works in the military industries.

SIMHA ROTEM was born in Warsaw in 1924. He joined the fighters when the Warsaw Ghetto uprising broke out, and led the few remaining fighters out through sewer pipes to safety in a nearby forest. He later joined the Polish resistance in Warsaw. After the Germans were defeated by the Red Army, Simha Rotem joined the "illegal immigration" to Palestine and came on aliya in 1945, when he joined the Hagana. Today he runs Coop Jerusalem, part of the food chain.

GAD SHAHAR is a founder of Kibbutz Regavim, of which he is still a member. Born in Tunisia, he was taken to the camps set up by the Germans. After the German defeat he helped found the pioneering movement in his country and joined the Hagana, working in the purchase of weapons and training. He came on aliya in 1945. During the early '40s he worked secretly in the campaign to bring Moroccan Jews on aliya.

BEN-ZION LEITNER, 55, was born in the Ukraine. During World War II he fought as a partisan against the German army. In 1947 he came on aliya alone on an "illegal immigration" ship and joined Kibbutz Ashdot Ya'acov. During the War of Independence he fought in the Givati Brigade and took part in various escapades, in which he was slashed in the stomach with knives. Though he was almost unconscious, he attacked an enemy bunker and killed the enemy with grenades. He lives in Herzliya Pituah with his family and works in Mann Auditorium.

YA'ACOV (YAKUBA) COHEN works as a gardener in Kibbutz Alonim, but his past career as an intelligence officer was unknown until now. Born in Jerusalem to a family with 13 children, Cohen joined the Palmah and, after the State was established, joined the intelligence corps. When the corps was brought into the Mossad, he took a few years off to study and then returned to the Mossad, for which he launched several secret operations abroad against the Fatah. He retired in 1977 and returned to his kibbutz, where he served as kibbutz secretary and now is busy gardening.

SARA SHIMONI, 54, was born in Tunisia, and came on aliya with her husband in 1949. They settled in Lod, where they still live. She worked in immigrant absorption in a transit camp, and then studied social work. The couple's eldest son (they have two other sons and a daughter) was killed in the Yom Kippur War. Since then, Sara has volunteered at Yad Lebanim and counselled other bereaved families.

SEREN MOSHE KRAWITZ received a medal of valour for his service in the Peace for Galilee Operation. Born in Holon 23 years ago, he joined the armoured corps after being drafted into the army. A hesder yeshiva student, Krawitz was sent to Lebanon last June, and was caught in a tank battle near Halde. When the commander of the tankists was wounded, Krawitz took over, evacuating the wounded and bringing them to cover while risking his own life. He was hit, and his hearing was affected permanently. But he nevertheless continued to save the wounded. He still serves in the army.

Smile, please



Establishing and maintaining the first Jewish State in two millennia was a dream come true. It was — and still is — an undertaking that demands dedication, love and a lot of hard work from every past, present and future Israeli.

Hers to the dream of those who signed the Proclamation of Independence, Israelis today inherit the smell of orange blossoms, the sound of our children speaking Hebrew, the sense of belonging in the Land our ancestors lived for. There is still plenty to smile about, in spite of the *tsuris*.

You have special feelings about Israel, too. That's why you read THE JERUSALEM POST International Edition. The weekly International Edition is compiled and edited in Israel from the week's editions of THE JERUSALEM POST, Israel's only English-language newspaper.

If you are not a subscriber yet, order your subscription now by filling out the form below and sending it, with your payment. If you are a subscriber already, use the form for someone who also dreams for Israel. And smile!

To: The Jerusalem Post International Edition
Subscriptions Department

North America: P.O.B. 261, Norwood, NJ 07648
Other countries: P.O.B. 81, 91000 Jerusalem, Israel

Please send The Jerusalem Post International Edition to the person whose name and address appear below. I have checked the term of subscription, and have enclosed the appropriate payment.

One year (52 issues) Six months (26 issues)

☐ North America, ☐ North America,

Europe, UK \$40 Europe, UK \$22

☐ Other countries \$45 ☐ Other countries \$25

(Prices are quoted in US dollars)

Subscriber's name

Address

City State Zip

Please send a gift card in the name of

Address

City State Zip

Fill out and mail, with your payment, to The Jerusalem Post International Edition, Subscriptions Department at one of the addresses shown above. New subscriptions are effective within 3-4 weeks. List additional subscriptions on separate sheet and attach.

THE JERUSALEM POST
INTERNATIONAL EDITION

80277

The first English commentary on the Torah published in America

The living heart of Judaism in a new edition for every home

"A splendid achievement... nothing like it exists in English, or indeed, in any language."

Robert Alter, Commentary Magazine

The Torah: A Modern Commentary is unique in explaining how the Bible was understood in its own day... what later readers made of it... and what it says to us today. Here in one 1,800-page volume are the five books of Moses in Hebrew and English, accompanied by a modern interpretation that brings new clarity and insight into the Holy Scriptures, squarely confronting the timeless issues facing every man and woman.

■ Liberal contemporary commentaries by Rabbis W. Gunther Plaut and Bernard J. Bamberger analyze the Torah and treat it both as a literary document and as the bearer of a sacred message.

■ Special features include explanations of terms and names... essays on ancient Near Eastern literature by Prof. William W. Hallo of Yale University... selections from world literature that deal with themes from the Torah... all the traditional *Haftarot*.

Praise for The Torah: A Modern Commentary
Published by The Union of American Hebrew Congregations, *The Torah: A Modern Commentary* has been honored by the Jewish Book Council, and hailed by the *Library Journal* as "indispensable."

"Every enlightened reader of the Scriptures will find many fascinating hours with this Torah Commentary. It is a treasure of spiritual insights." — Father Edward Flannery

ORDER FORM (Please Print)
No. 381590 Hebrew-style edition (pages run right to left)
Please send _____ copies of *The Torah: A Modern Commentary* at \$30 ea.
No. 381600 English-style edition (conventional pagination)
Please send _____ copies of *The Torah: A Modern Commentary* at \$30 ea.
Please add \$1.50 postage and handling per copy. Total \$_____

My check payable to the UAHJC is enclosed. Please mail to: Publications Department, Union of American Hebrew Congregations, 835 Fifth Ave., N.Y. NY 10011
Visa & Mastercard accepted. Please indicate card number and expiration date.

☐ Visa ☐ MC ☐ _____
Name _____ Exp. Date _____
Address _____
City _____ State _____ Zip _____

NEW IN ISRAEL

Special mail order service: Gifts, souvenirs, handmade crafts and all kinds of products made in Israel. We provide also special service & information on advertising, business, savings, investments etc.

Free details: ISRA-AGENT P.O. Box 730, 88106 Eilat — Israel.

Two chief rabbis condemn violence

By ROBERT ROSENBERG
Jerusalem Post Reporter

Israel's two chief rabbis last week fulfilled a promise to Jerusalem Mayor Teddy Kolek and issued a call against violence in the capital.

Kolek had called on Sephardi Chief Rabbi Mordechai Eliahu and Ashkenazi Chief Rabbi Avraham Shapira, who were elected last month, to ask them to use their influence to prevent violence by religious zealots and by religious-nationalist elements. Jerusalem Sephardi Chief Rabbi Shalom Mashash and Yitzhak Rabin, chairman of the Jerusalem Religious Council, were also at the meeting.

Late last week Kolek had a similar meeting with leaders in East Jerusalem to complain about rock-throwing by Arab youths. The Arab representatives in turn complained about the Birkat Avraham Yeshiva in Rehov Hagai in the Moslem

Quarter of the Old City.

At the meeting with the rabbis, Kolek asked them to press the yeshiva to stop what he called "anti-religious activities" by its students.

He cited "rock-throwing, night-time disturbances, and harassment of neighbours" by the yeshiva students, and the rabbis agreed that "something must be done to move the yeshiva out of the Old City."

Since Kolek's meeting with Arab leaders from the Moslem Quarter and its yeshiva neighbours, there has been no stone-throwing on Rehov Hagai, police sources said. The police arrested eight students two weeks ago during a stone-throwing melee with Arab neighbours. They are now out on bail, awaiting trial.

In another meeting Kolek warned community leaders of Shufat and Beit Hanina, northern suburbs of Jerusalem, that if they don't put

an end to stone-throwing along the road to Neve Ya'acov, "the police and army will."

Kolek's adviser on Arab affairs, Maurice Zilka, said the mayor "does not believe the religious Jews when they say that children throw stones, and he doesn't believe the Arab adults when they say that it's only children who throw stones."

Kolek last week addressed a crowd of about 5,000 protesting against violence by Jewish zealots in Jerusalem. A skull-capped 44-year-old immigrant spat in the mayor's face after the speech. After a tussle with the police, the man, who resides in Kiryat Arba, told his interrogators that "God gave him the strength" to attack the mayor.

The demonstration was called by friends of Dr. Uzi Ritten, the Hebrew University geneticist who was seriously injured when his car was stoned in the capital's Geula neighbourhood recently.

Living standards in Tel Aviv drop

By CAROL COOK
Jerusalem Post Reporter

TEL AVIV. — The population of Tel Aviv is getting older and poorer, marring less, having fewer children, and divorcing more frequently, according to the Statistical Yearbook for 1982, recently published by the municipality's Centre for Economic and Social Research. The book paints a picture of a city in a slump, with young people moving away, retail shops closing down, and fewer new buildings going up.

The total population of Tel Aviv was 329,500 at the end of 1981, a drop of 1.6 per cent from 1980. An exodus to the suburbs has been going on for about a decade, and Tel Aviv now contains only 8.3 per cent of Israel's total population, compared with 11.6 per cent in 1972.

Young people with families have been prominent among those leaving, resulting in a large proportion (17.2 per cent) of the city's residents falling in the over 65 age group.

Tel Aviv families are also less affluent than their counterparts in Haifa and Jerusalem.

Tel Aviv families also suffered more from inflation, losing four per cent of their buying power since 1971, while the income of the rest of the country, relative to fixed prices, remained steady.

Other symptoms of economic malaise were a marked decrease in building starts over the past five years and a 15 per cent decline in the number of retail businesses operating in the city. Wholesalers, banks, and insurance companies, however, are growing in number.

AIDS disease in Israel

Jerusalem Post Reporter

TEL AVIV. — The deadly disease known as AIDS has established a bridgehead in Israel, according to Prof. Dan Michaeli, head of Ichilov Hospital.

"We have definitely diagnosed five cases, and we expect that there are others," he said last week.

Acquired Immune Deficiency Syndrome has proved fatal to several hundred Americans.

Although the five known cases in Israel do not seem much, Michaeli noted it was considerable compared to American figures.



President-elect Chaim Herzog is measured for his likeness to be displayed in the wax-works museum in Tel Aviv's Shalom-Mayer Tower. (Israel Sun)

Unique children's home

By JUDY SIEGEL
Jerusalem Post Reporter

A unique home for 144 disadvantaged children was dedicated last week in Jerusalem's Gilo quarter in a ceremony attended by hundreds of American Mizrahi Women from here and abroad. The home will be staffed by 12 specially trained, live-in couples.

Child Haven, also called Beit Hayeled, was built through \$4 million in contributions from the organization's 79,000 members. It is named for Alfred and Frances Frisch.

According to Roselle Silberstein, national chairman of American Mizrahi Women, the institution is based on a "new concept in social work."

The building, designed by David Cassuto, is airy, colourful and roomy. It has 12 separate units, each of which includes an apartment in which the surrogate parents and their own children live. Attached to these flats are three rooms, each designed for four children.

The youngsters, aged four-and-a-half through 14, come from broken and problem homes.

The surrogate parents include new immigrants from the West, native Israelis, and a number of couples who themselves grew up in disadvantaged homes.

Dozens of children from the outside will attend Child Haven's kindergarten during the day.

Over 300 Mizrahi women from the U.S. arrived specially for the ceremony.

The entrance to the home is decorated by a sculpture by Chaim Gross, who came from the U.S. for the ceremony.

Residential centre for alcoholics
By LEA LEVAVI
RAMAT GAN. — The country's first residential treatment centre for alcoholics officially opened in this Tel Aviv satellite town last week. It will provide treatment for alcoholics whose physical and mental conditions make ambulatory care impossible. The centre has been treating alcoholics on an ambulatory basis since December, 1982.

Of the 32 patients treated so far, four had to leave the programme because of their poor physical condition, four more dropped out, 11 completed treatment (and are so far keeping away from drink) and the rest are still being treated.

Professionals treating alcoholics say there are about 10,000 in Israel, only about 25 per cent of whom have come for treatment.

There are 10 ambulatory treatment centres for alcoholics operating around the country.

Avraham Yoffe, soldier and head of Nature Authority

Thousands of mourners attended the funeral at Ramat Hasharon last week of Maj.-Gen. (res.) Avraham Yoffe, head of Israel Nature Reserves Authority, who died on April 11 after a long illness. He was 69.

He was buried with full military honours. Among the mourners were Prime Minister Menachem Begin, President-elect Chaim Herzog, Defence Minister Moshe Arens and Chief of Staff Rav-Aluf Rafael Eitan.

Yoffe was born at Yavniel in Lower Galilee, where his parents had farmed since 1906. Avraham grew up on the farm and received his early education in Yavniel.

At 16, while still at school, Yoffe joined the Hagana. When the 1936 Arab riots began, he enlisted in the Settlement Police units which guarded villages and kibbutzim in the Beit She'an area. He later joined Orde Wingate's Night Squads, becoming a platoon commander. When World War II broke out, Yoffe joined the British Army's First Palestine Light Anti-Aircraft Battery and served in Cyprus.

Afterwards, he fought in the Western Sahara with the Service Corps. Demobilized with the rank of captain in 1946, he immediately rejoined the Hagana.

During the War of Independence, Yoffe fought Iraqi units in the Beit She'an valley and participated in the capture of Nazareth and the liberation of Galilee. He was wounded when the jeep he was driving struck a mine.

In 1950 Yoffe became the Commanding Officer of the Golani Brigade. During the 1956 Sinai Campaign, he commanded the famous Ninth Brigade which captured Sharm el-Sheikh. In 1959 he

was OC Southern Command and in 1962 OC Northern Command.

When the cabinet set up the Nature Reserves Authority in 1964, Yoffe was appointed chairman. He left the army in November 1964, after 24 years of active service.

Yoffe froze Haifa's development plans, which would have endangered the Carmel park area, and assured the preservation of Hurshat Tal and many other natural treasures.

Among his achievements were the 1977 opening of the Hai Bar Biblical Wildlife Park adjoining Kibbutz Yotvata, in the south, and the restoration of wildlife in the Hula Valley.

He formed the Green Patrols with the task of protecting state lands and nature reserves.

Yoffe was a leader of the Land of Israel Movement, which eventually joined the Likud for the 1973 elections. He was subsequently elected to the Knesset and served until 1977. He opposed withdrawal from the Sinai.

Yoffe is survived by his wife Aviva, two daughters and a son.



Yoffe was OC Southern Command and in 1962 OC Northern Command.

When the cabinet set up the Nature Reserves Authority in 1964, Yoffe was appointed chairman. He left the army in November 1964, after 24 years of active service.

Yoffe froze Haifa's development plans, which would have endangered the Carmel park area, and assured the preservation of Hurshat Tal and many other natural treasures.

Among his achievements were the 1977 opening of the Hai Bar Biblical Wildlife Park adjoining Kibbutz Yotvata, in the south, and the restoration of wildlife in the Hula Valley.

He formed the Green Patrols with the task of protecting state lands and nature reserves.

Yoffe was a leader of the Land of Israel Movement, which eventually joined the Likud for the 1973 elections. He was subsequently elected to the Knesset and served until 1977. He opposed withdrawal from the Sinai.

Yoffe is survived by his wife Aviva, two daughters and a son.

Scientists charge deception in anti-evolution congress

By CHARLES HOFFMAN
Jerusalem Post Reporter

A group of biologists from the Hebrew University and the Weizmann Institute has accused the organizers of a recent conference on evolution of attempting to deceive several public bodies about the true nature of the gathering to get funding.

The scientists recently wrote a letter of protest to the Education Ministry, the National Council for Research and Development and the Israel Academy of Sciences and Humanities demanding that they retroactively withdraw their support for the conference.

The First Congress on Inquiries into the Origin of Life and Evolution was organized by a group of Orthodox scientists from Ben-Gurion University with the aim of demonstrating that the theory of evolution has no scientific basis.

The scientists who sent the letter, and who attended the conference, said that "the conference did not

deal scientifically with the problem. Most of the lectures were devoted to denying the theory of evolution in principle... and to advancing the notion that the biblical account of the origin of life is factual."

They wrote that the organizers "disguised religious and metaphysical arguments in scientific garb... not only to mislead the unsuspecting audience, but mainly to 'mislead the bodies which fund scientific gatherings.'"

They also said that it would be "disastrous" for science-teaching in the schools if non-rational theories are presented as science.

The letter was signed by Prof. Patricia Smith, Prof. Rafael Falk, Prof. Amram Ronen and Dr. Uzi Ritten of the Hebrew University; and by Prof. Shneur Lipson of the Weizmann Institute.

Ritten was recently hospitalized with severe head injuries after his car was stoned on the Sabbath in an ultra-Orthodox neighbourhood in Jerusalem.

More than 1,000 young UJA visitors arrive
Jerusalem Post Reporter

Over 1,000 young Jews from 78 communities around the U.S. have arrived here to join in Israel's 35th Independence Day celebrations.

The group, called *Yachad* (Together), is this year's largest

United Jewish Appeal Young Leadership Mission. For about 400 of them, it will be their first visit.

Since the Lebanon war began last summer, the UJA has brought about 5,000 American Jews to Israel.

GOING TO ISRAEL?

Rent a fully furnished condominium in Jerusalem, Tel Aviv and the surrounding area on a daily basis. Prices from \$20 a day and up.

For information write to: **JOE AVESAR**

10777 Rosa Avenue
Los Angeles, California 90034
or call (213) 202-1748
(Day, evening and weekend)

YOU DON'T HAVE TO BE A MILLIONAIRE TO TRAVEL THE HOLY LAND LIKE A LORD

For less than the price of any bus tour, you and your party can travel luxuriously all over the Promised Land with your own private guide. Call or write:

ESHCOLOR TOURS LTD.
36 Keren Hayesod St.
Jerusalem 92149, Israel
Tel. 02 635555, 02 688555
Telex, 26144 BX JM IL EXT: 7108

PLANTS of the BIBLE

A land of wheat and barley, of vines and fig trees and pomegranates, a land of olive trees and honey.
Deuteronomy 8:8

In this beautiful new book, nature lovers and Bible readers will find the flowers, trees and fruits central to biblical imagery and parable. For the first time under one cover, **PLANTS OF THE BIBLE** combines historical accounts — based on the latest biblical research — with botanical descriptions and more than 200 original, full-colour plates of the plants in their natural habitat.

Author Michael Zohary is professor emeritus of botany of the Hebrew University of Jerusalem, and is considered a world expert in the botany and ecology of the Middle East.

US\$16.95 Add \$2.75 for postage and handling. For air mail outside North America, add \$8.50.

PLANTS OF THE BIBLE is published by the Cambridge University Press, and is available from the New York office of The Jerusalem Post. To order, fill out the form below and send it, with your payment, to: The Jerusalem Post, 120 East 56th Street, New York, NY 10022.

To: The Jerusalem Post, 120 East 56th Street, New York, NY 10022
Please send me **PLANTS OF THE BIBLE**. My payment is enclosed, as indicated below.

☐ US\$19.70
Includes \$2.75 for postage and handling. Allow 6-8 weeks for delivery outside North America.

☐ US\$25.45
Includes \$8.50 for air mail postage outside North America.

Name (please print) _____
Address _____
City _____
State _____ Zip _____

THE HEBREW UNIVERSITY OF JERUSALEM

FOUR-DAY STUDY TOUR OF THE HEBREW UNIVERSITY AND OF JERUSALEM

June 12 — 16, 1983

Lectures and Field Trips, including the following highlights:

- "NEW ARCHAEOLOGICAL DISCOVERIES: DAVID'S BIBLICAL CITY". Dr. Yigal Shilo, Institute of Archaeology, Hebrew University, followed by visit to excavations in City of David.
- "THE POLITICAL SITUATION IN ISRAEL". Simcha Dimtz, Vice President, Hebrew University, followed by meetings with Knesset members.
- "ADVANCES IN ISRAELI AGRICULTURE". Prof. Amram Ashri, Dean, Faculty of Agriculture, Hebrew University, followed by visit to Moshav Beer Tuvi.

For information & registration: Dept. of Special Academic Programs, Rabin School for Overseas Students, Hebrew University of Jerusalem, Mt. Scopus, 91906 Jerusalem. Tel. 02-882802 or 882824 from 9 a.m.-2 p.m.
In the U.S.A. contact: American Friends of the Hebrew University, Western States Region, 703 Market St., Suite 207, San Francisco, Ca 94103. Tel. (415) 874-6363.

Eitan's answer to stone-throwers

By SARAH HONIG
Post Political Reporter

TEL AVIV. — The answer to Arab stone-throwing in Judea and Samaria "should be 10 new Jewish settlements for each such incident," outgoing Chief of Staff Rav-Aluf Rafael Eitan recommended last week in his farewell meeting with the Knesset Foreign Affairs and Defense Committee.

Eitan and Labour Party dove Yossi Sarid engaged in an acrimonious exchange, calling each other "liar." Eitan also read what was described as a vitriolic poem dedicated to Sarid.

Eitan told the committee that he sees no reason why stone-throwing incidents in Judea and Samaria cannot be stopped. "All we need to do is carry on with our settlement effort and increase it. When 100 settlements are established between Nablus and Jerusalem, there will be no stones thrown at Jews there."

According to some sources Eitan also said: "When we have settled the land all the Arabs will be able to do about it will be to scurry around life-doped roaches in a bottle."

The altercation between Eitan and Sarid developed when the chief of staff objected to criticism of him for reducing the sentences of soldiers accused of killing POWs in the Litani Operation. Eitan argued that his critics were "very selective in their outrage. When the accused were of their own, they kept mum and failed to protest."

He was referring to a case when an officer "from the leftists" camp, from one of the Mapam kibbutzim, and three of his soldiers were accused of killing two POWs.

Sarid argued heatedly that Eitan was being "deliberately misleading. The officer in question was acquitted. Eitan is purposely striving to impart a false impression."

At this point the chief of staff exploded: "You are a liar." He explained that though charges against the officer were dropped, the soldiers involved in the incident were sentenced and that he had reduced the sentence. "But Sarid and his friends saw fit not to raise an outcry in this particular case, as distinct from the others."

Sarid retorted: "You are not telling the truth and if you want to use the precise term, then I'll tell you that you are a liar."

Eitan then recited an uncompromising poem he had written about "those who criticize and carp like Sarid." It was dedicated to Sarid with "all due respect and contempt." MKs who attended the meeting could not quote the verse verbatim, but some did recall a rhyme about "the smell of manure that comes from one who hops on his tail."

Sarid told Eitan that he hopes he is a "better carpenter than a poet."

Support for more Israel aid

Jerusalem Post Correspondent

WASHINGTON. — In a political signal to the Reagan administration, a congressional subcommittee last week increased economic and military assistance to Israel in the pending foreign aid bill.

The House Foreign Affairs Subcommittee on Europe and the Middle East, chaired by Democrat Lee Hamilton of Indiana, raised the grant portion of the aid to Israel in the 1984 fiscal year by \$365 million over the original Reagan administration recommendation.

The increase now goes before the full committee. Separate Senate approval is also required.

The Reagan administration had

proposed that Israel receive \$785m. in economic grants. The House subcommittee increased that sum to \$850m.

On the military side, the administration had recommended that Israel receive a total of \$1.7b. of which \$550m. would be in grants, the remaining \$1.15b. in loans. The House panel retained the same overall level but raised the grant portion to \$850m., or exactly half of the total military package.

Despite strong administration objections, the Congress last year also raised overall economic and military aid levels to Israel. Based on last week's initial action, another substantial increase may be in the works this year as well.

3,939 homes up for sale in the administered areas

By LEA LEVAVI
Jerusalem Post Reporter

TEL AVIV. — The best Israeli answer to Jordan King Hussein's decision not to join the peace talks is for thousands of Israelis to settle in Judea, Samaria and Gaza, Deputy Labour and Social Affairs Minister Ben-Zion Rubin told reporters here last week.

At a press conference previewing a campaign to attract thousands of families to these areas, Rubin said that the public interest so far leads him to believe that there will be between 10,000 and 15,000 families interested in the 3,939 apartments and "build-your-own-home" plots now available.

Rubin said this is the largest project of its kind ever undertaken by the government, Jewish Agency and the settlement (kibbutz and moshav) movements. Geographically, it will include Judea, Samaria, the southern part of Mount Hebron, Kalfit in the Gaza strip — and the Jordan Valley.

Prices of the flats vary widely from IS1 million to IS3m. according to size and location. Special mortgages and loans will be available of up to IS360,000.

Zohar Gindler, director of the Centre for Development Towns, said there will also be efforts to attract entrepreneurs to open firms in

these areas, to create employment opportunities for the new settlers.

Yisrael Harel, representing the Council of Settlements in Judea, Samaria and Gaza, said he hopes the goal of 100,000 settlers will be reached a year before the end of the government's term. There are already about 30,000 residents in the territories he said, another 15,000 are expected to move in this summer, and the campaign is expected to bring about another 20,000 within the next 18 months.

He believes the next jump from 60,000 to 100,000 will come quickly in view of rising public interest, whether for ideological reasons or to improve housing and quality of life.

David Radda adds:

The bulk of the Electric Corporation's massive project supplying electric power to Samaria has been completed after four years of work and at a cost of IS360 million.

Nineteen Arab towns and villages and 15 Jewish settlements have so far been linked to the national grid.

The necessity of having electricity had overcome Arab political objections to the source of supply, the Electric Corporation's Jerusalem district manager, Paul Schaffer, told reporters during a tour of Samaria.

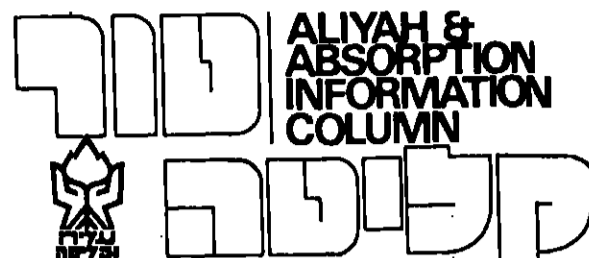
Tel Aviv woman held for spying

TEL AVIV (Him). — A 35-year-old local woman, arrested on suspicion of spying and having contact with an enemy agent abroad, was remanded last month for a further 15 days. The details of the case were released for publication only last week.

Bruria Green has previously been hospitalized in a psychiatric ward

and the magistrate court judge ordered that she be examined in the Bat Yam hospital during her remand.

The woman denied the charges, claiming she had been drugged, held incommunicado, and been beaten by her interrogators.



Readers can contact us by writing to the ENGLISH PUBLICATIONS DIVISION, Department of Information for Olim, P.O.B. 616, Jerusalem.

HOW MUCH DOES IT COST TO LIVE IN ISRAEL? PART I — THE MONTHLY BUDGET

This is the first instalment of our updated, 3-part series of articles on the cost of living in Israel. In this instalment, (Part I), a breakdown is given of the monthly budget. Part II provides information on the prices of cars and household appliances including taxes and customs duties on such items and the exemptions available for new olim. Part III deals with approximate costs of purchasing and renting an apartment throughout most of Israel during the early part of 1983.

All prices and expenses are quoted in US dollars rather than Israeli currency because the buying power of the former remains fairly stable against the fluctuations of the shekel and the constant price increases in the country. While our figures are up to date for March 1983, it should be recalled that all of them are approximate.

THE MONTHLY BUDGET

Following is a breakdown (in round figures) of the average budget, which will enable olim to estimate the approximate monthly costs for their own households allowing for their personal preferences, individual life styles and, of course, their financial situation.

Household Costs, including food, cleaning supplies, minor daily expenses and moderate home entertaining, can now come to between \$260 and \$400 a month for a household of 2 or 3 persons and between \$450 and \$550 for a family of 5-7 persons. Prices are practically uniform throughout the country, except in some outlying areas where freight charges may add to the cost of foods which have no fixed price.

Meat and poultry, both frozen and fresh, have substantially gone up in price, but eggs have remained the same in dollars and cost 7 cents each for the best quality. Fresh fish is slightly down, at just over \$6 a kilo for the best sort, frozen fish costs from \$2.50 to \$6.70 a kilo. A kilo (2.2 pounds) of fresh beef steaks at \$11, going up to \$16 for the best cut (as compared to \$8-\$9 in mid-1981), a kilo of frozen beef is now \$4-\$8, turkey \$2-\$7.20 a kilo, depending on the part of the bird; frozen chicken is \$2.20-\$6 (compared to an average of \$1.65 in mid-1981), also depending on the part of the bird; fresh whole chickens cost \$4 per kilo; frozen lamb costs around \$8 a kilo. The above prices come from the Coop Supermarket chain which operates on a minimal profit margin. Prices for glatt kosher meat are higher than those quoted above. Vegetables in season are no longer as relatively inexpensive as they used to be, but are still reasonable in price.

Household help has gone up to \$3 and sometimes \$4 an hour, so 4 hours once a week costs \$64 or \$72 a month instead of the \$36 it cost in mid-1981. An additional 10% must be added for the compulsory National Insurance.

House Committee Dues (Va'ad Bayit) cover central heating, central hot water, cleaning, gardening, building maintenance, and electricity for staircases and elevators, depending on the building. Whether you are an apartment owner or tenant, the dues are obligatory, the amount depending on the number of apartments in the building, the size of the apartment, the length of the winter and the degree of cold. The latter two factors make Jerusalem once again the most expensive area, especially during the exceptionally long and cold winter of 1982/83, when the average monthly dues were between \$60 and \$100.

House insurance premiums have just been altered to include automatic linkage to the cost-of-living index and now stand at 1.8 per mille of the value of the property, including pipes, drains, electric installations, doors and windows. For flat owners, that means an annual \$18 for each \$10,000 of the value.

For apartment contents and personal belongings the annual rate — also automatically linked to the cost-of-living index — is the 9.75 per mille, or \$9.75 for each \$10,000 of the value. To the total of the respective premiums 30% must be added for various charges, including stamps, to arrive at the cost for the year if payment is made in cash. Payment can be made in six instalments, which adds another 30% to the bill.

Municipal Tax (Amot) varies according to location, type of residential area and apartment size. In Jerusalem, the most expensive area, the average monthly payment for a two-bedroom apartment now lies between \$17 and \$23; for 3 bedrooms (i.e. 4-4½ rooms) between \$20 and \$28; for 4 bedrooms, \$27 or more.

Electricity for households of 2-4 persons making normal use of their appliances now comes to between \$17 and \$30 and may be up to \$10 more for larger families. The bill will be much higher if electric heaters are used regularly or cooking is done exclusively on electricity.

Telephone bills, not including overseas calls, continue to be around \$20 for smaller families, but are likely to be double that amount in families with teenagers.

Gas is the usual means of cooking in Israel and is delivered in individual containers to each household in older buildings but provided centrally in newer housing. The monthly outlay is \$7-\$9 for a couple and close to double that amount for families with children. If gas room heaters are installed for additional heating in the winter, the bill will increase substantially during those months. A family of 6 using gas for heating, cooking and clothes drying spends about \$60 a month the year round, plus around \$1,000 for four months of heating alone, which averages out over the year to approximately \$125 a month.

Water bills range from around \$6 a month for the smaller households to \$12 for larger families, and a good deal more if you have your own garden.

TV & Radio Licence fees are combined and paid in three instalments. The monthly average currently works out at just under \$3, but a holy nse is expected for the 1983/84 fiscal year.

Car Registration is paid annually in one lump sum and currently works out at a monthly \$6 for cars with small engines and \$12 for those with larger ones; new models cost a little more. The annual car radio licence comes to less than a dollar a month, but both car registration and car radio licence fees are slated to go up considerably this spring (it should be noted that licensing fees and the cost of utilities are uniform throughout the country).

Car Insurance during the 1982/83 financial year worked out to a monthly \$23-\$30 for a medium-sized used car for compulsory and full comprehensive coverage, including a no-claims reduction, larger cars, about \$40 a month. The 1982/83 insurance rate for a new car is calculated at 3.7% of the market price, with a 10% reduction if insured for one driver only and a maximum no-claims reduction of 30%. New olim entitled to a no-claims bonus must submit documentation to this effect from their previous insurance company abroad.

Car Expenses among the families interviewed for this article varied between \$85 and \$180 a month for petrol (gas) and servicing, not including major repairs, depending on the amount of local or out of town driving. Most averaged 1,000 kms (650 miles) a month. This compares to \$40 to \$130 a month among the same families in mid-1981 and reflects the continual rise of both the petrol price and garage service charges.

Clothing expenses vary widely. One older couple found that their clothing purchases during the year added up to a monthly average of \$40 (instead of \$20 in mid-1981); and for two other couples \$100 (instead of \$50-\$75 in mid-1981). Parents spent about half the amount on themselves and the remainder on their children, at a monthly average of \$35-\$85. In all cases, old and young, footwear was the largest single item.

There are factory outlets in the main cities and some of the larger towns selling clothing at a 20%-30% discount.

The cost of Education depends on the type of school a child attends. Compulsory kindergarten starting at the age of 5 is free, as is elementary and secondary education, secular or religious, at all State schools. Fees are charged for nursery school up to the age of 5 and later again for university and post-high school vocational training. Day-care centers (run by WIZO or Na'amat, the Pioneer Women's Organization) accept infants between 4 and 15 months from 7 a.m. to 4 p.m., at a monthly fee of up to \$88. The fees are set by the government, which also provides subsidies. This also applies to the slightly higher monthly fee for children between 15 months and 5 years enrolled in these day-care centers. Private nursery schools for 2-5 year-olds now charge about \$75 a month for 8 mornings a week (as compared to \$30-\$40 in mid-1981). Municipal kindergarten fees are a good deal less. A private *metapelet*, a nursemaid looking after an infant 5 mornings a week at her own home, now costs about \$75 a month. Home care for 8 hours daily, 5 days a week now costs about \$110 a month in the Jerusalem area, though in the Tel Aviv area the cost can be as high as a monthly \$270 for 7 a.m. to 4 p.m. 5 days a week. The going price in Jerusalem for a *metapelet* coming to the child's home for 8 hours daily, 5 times a week is currently \$180-\$220.

At state-subsidized tuition-free vocational high schools, which teach such subjects as computer science, electronics, mechanics, architecture, clerical work and fashion, the extras students have to pay may come to around \$8 a month. University fees for the 1982/83 academic year have doubled from the previous year to \$60 a month. Depending on the faculty and year, books can easily add another \$30 a month, unless a student is willing to wait his turn in the long queues at the universities' public libraries.

THE MONTHLY ADDITION

To arrive at an undistorted figure for average monthly expenditures, certain items have not been included because they are highly individual and not necessarily essential to Western-style living in Israel. Hence private school fees have been omitted, while the extras for books, sports and excursions are included. Donations to charities and institutions, endowment funds, life insurance, and other savings plan payments are excluded as not being part of daily needs and dependent on extra cash available. Children's Leisure Time Activities may come to \$35 for one youngster's music or other private lessons a month. Books and

Electricity for households of 2-4 persons making normal use of

their appliances now comes to between \$17 and \$30 and may be up to \$10 more for larger families. The bill will be much higher if electric heaters are used regularly or cooking is done exclusively on electricity.

Telephone bills, not including overseas calls, continue to be around \$20 for smaller families, but are likely to be double that amount in families with teenagers.

Gas is the usual means of cooking in Israel and is delivered in individual containers to each household in older buildings but provided centrally in newer housing. The monthly outlay is \$7-\$9 for a couple and close to double that amount for families with children. If gas room heaters are installed for additional heating in the winter, the bill will increase substantially during those months. A family of 6 using gas for heating, cooking and clothes drying spends about \$60 a month the year round, plus around \$1,000 for four months of heating alone, which averages out over the year to approximately \$125 a month.

Water bills range from around \$6 a month for the smaller households to \$12 for larger families, and a good deal more if you have your own garden.

TV & Radio Licence fees are combined and paid in three instalments. The monthly average currently works out at just under \$3, but a holy nse is expected for the 1983/84 fiscal year.

Car Registration is paid annually in one lump sum and currently works out at a monthly \$6 for cars with small engines and \$12 for those with larger ones; new models cost a little more. The annual car radio licence comes to less than a dollar a month, but both car registration and car radio licence fees are slated to go up considerably this spring (it should be noted that licensing fees and the cost of utilities are uniform throughout the country).

Car Insurance during the 1982/83 financial year worked out to a monthly \$23-\$30 for a medium-sized used car for compulsory and full comprehensive coverage, including a no-claims reduction, larger cars, about \$40 a month. The 1982/83 insurance rate for a new car is calculated at 3.7% of the market price, with a 10% reduction if insured for one driver only and a maximum no-claims reduction of 30%. New olim entitled to a no-claims bonus must submit documentation to this effect from their previous insurance company abroad.

Car Expenses among the families interviewed for this article varied between \$85 and \$180 a month for petrol (gas) and servicing, not including major repairs, depending on the amount of local or out of town driving. Most averaged 1,000 kms (650 miles) a month. This compares to \$40 to \$130 a month among the same families in mid-1981 and reflects the continual rise of both the petrol price and garage service charges.

Clothing expenses vary widely. One older couple found that their clothing purchases during the year added up to a monthly average of \$40 (instead of \$20 in mid-1981); and for two other couples \$100 (instead of \$50-\$75 in mid-1981). Parents spent about half the amount on themselves and the remainder on their children, at a monthly average of \$35-\$85. In all cases, old and young, footwear was the largest single item.

There are factory outlets in the main cities and some of the larger towns selling clothing at a 20%-30% discount.

The cost of Education depends on the type of school a child attends. Compulsory kindergarten starting at the age of 5 is free, as is elementary and secondary education, secular or religious, at all State schools. Fees are charged for nursery school up to the age of 5 and later again for university and post-high school vocational training. Day-care centers (run by WIZO or Na'amat, the Pioneer Women's Organization) accept infants between 4 and 15 months from 7 a.m. to 4 p.m., at a monthly fee of up to \$88. The fees are set by the government, which also provides subsidies. This also applies to the slightly higher monthly fee for children between 15 months and 5 years enrolled in these day-care centers. Private nursery schools for 2-5 year-olds now charge about \$75 a month for 8 mornings a week (as compared to \$30-\$40 in mid-1981). Municipal kindergarten fees are a good deal less. A private *metapelet*, a nursemaid looking after an infant 5 mornings a week at her own home, now costs about \$75 a month. Home care for 8 hours daily, 5 days a week now costs about \$110 a month in the Jerusalem area, though in the Tel Aviv area the cost can be as high as a monthly \$270 for 7 a.m. to 4 p.m. 5 days a week. The going price in Jerusalem for a *metapelet* coming to the child's home for 8 hours daily, 5 times a week is currently \$180-\$220.

At state-subsidized tuition-free vocational high schools, which teach such subjects as computer science, electronics, mechanics, architecture, clerical work and fashion, the extras students have to pay may come to around \$8 a month. University fees for the 1982/83 academic year have doubled from the previous year to \$60 a month. Depending on the faculty and year, books can easily add another \$30 a month, unless a student is willing to wait his turn in the long queues at the universities' public libraries.

THE MONTHLY ADDITION

To arrive at an undistorted figure for average monthly expenditures, certain items have not been included because they are highly individual and not necessarily essential to Western-style living in Israel. Hence private school fees have been omitted, while the extras for books, sports and excursions are included. Donations to charities and institutions, endowment funds, life insurance, and other savings plan payments are excluded as not being part of daily needs and dependent on extra cash available. Children's Leisure Time Activities may come to \$35 for one youngster's music or other private lessons a month. Books and

Electricity for households of 2-4 persons making normal use of

their appliances now comes to between \$17 and \$30 and may be up to \$10 more for larger families. The bill will be much higher if electric heaters are used regularly or cooking is done exclusively on electricity.

Telephone bills, not including overseas calls, continue to be around \$20 for smaller families, but are likely to be double that amount in families with teenagers.

Gas is the usual means of cooking in Israel and is delivered in individual containers to each household in older buildings but provided centrally in newer housing. The monthly outlay is \$7-\$9 for a couple and close to double that amount for families with children. If gas room heaters are installed for additional heating in the winter, the bill will increase substantially during those months. A family of 6 using gas for heating, cooking and clothes drying spends about \$60 a month the year round, plus around \$1,000 for four months of heating alone, which averages out over the year to approximately \$125 a month.

Water bills range from around \$6 a month for the smaller households to \$12 for larger families, and a good deal more if you have your own garden.

TV & Radio Licence fees are combined and paid in three instalments. The monthly average currently works out at just under \$3, but a holy nse is expected for the 1983/84 fiscal year.

Car Registration is paid annually in one lump sum and currently works out at a monthly \$6 for cars with small engines and \$12 for those with larger ones; new models cost a little more. The annual car radio licence comes to less than a dollar a month, but both car registration and car radio licence fees are slated to go up considerably this spring (it should be noted that licensing fees and the cost of utilities are uniform throughout the country).

Car Insurance during the 1982/83 financial year worked out to a monthly \$23-\$30 for a medium-sized used car for compulsory and full comprehensive coverage, including a no-claims reduction, larger cars, about \$40 a month. The 1982/83 insurance rate for a new car is calculated at 3.7% of the market price, with a 10% reduction if insured for one driver only and a maximum no-claims reduction of 30%. New olim entitled to a no-claims bonus must submit documentation to this effect from their previous insurance company abroad.

Car Expenses among the families interviewed for this article varied between \$85 and \$180 a month for petrol (gas) and servicing, not including major repairs, depending on the amount of local or out of town driving. Most averaged 1,000 kms (650 miles) a month. This compares to \$40 to \$130 a month among the same families in mid-1981 and reflects the continual rise of both the petrol price and garage service charges.

Clothing expenses vary widely. One older couple found that their clothing purchases during the year added up to a monthly average of \$40 (instead of \$20 in mid-1981); and for two other couples \$100 (instead of \$50-\$75 in mid-1981). Parents spent about half the amount on themselves and the remainder on their children, at a monthly average of \$35-\$85. In all cases, old and young, footwear was the largest single item.

There are factory outlets in the main cities and some of the larger towns selling clothing at a 20%-30% discount.

The cost of Education depends on the type of school a child attends. Compulsory kindergarten starting at the age of 5 is free, as is elementary and secondary education, secular or religious, at all State schools. Fees are charged for nursery school up to the age of 5 and later again for university and post-high school vocational training. Day-care centers (run by WIZO or Na'amat, the Pioneer Women's Organization) accept infants between 4 and 15 months from 7 a.m. to 4 p.m., at a monthly fee of up to \$88. The fees are set by the government, which also provides subsidies. This also applies to the slightly higher monthly fee for children between 15 months and 5 years enrolled in these day-care centers. Private nursery schools for 2-5 year-olds now charge about \$75 a month for 8 mornings a week (as compared to \$30-\$40 in mid-1981). Municipal kindergarten fees are a good deal less. A private *metapelet*, a nursemaid looking after an infant 5 mornings a week at her own home, now costs about \$75 a month. Home care for 8 hours daily, 5 days a week now costs about \$110 a month in the Jerusalem area, though in the Tel Aviv area the cost can be as high as a monthly \$270 for 7 a.m. to 4 p.m. 5 days a week. The going price in Jerusalem for a *metapelet* coming to the child's home for 8 hours daily, 5 times a week is currently \$180-\$220.

At state-subsidized tuition-free vocational high schools, which teach such subjects as computer science, electronics, mechanics, architecture, clerical work and fashion, the extras students have to pay may come to around \$8 a month. University fees for the 1982/83 academic year have doubled from the previous year to \$60 a month. Depending on the faculty and year, books can easily add another \$30 a month, unless a student is willing to wait his turn in the long queues at the universities' public libraries.

THE MONTHLY ADDITION

To arrive at an undistorted figure for average monthly expenditures, certain items have not been included because they are highly individual and not necessarily essential to Western-style living in Israel. Hence private school fees have been omitted, while the extras for books, sports and excursions are included. Donations to charities and institutions, endowment funds, life insurance, and other savings plan payments are excluded as not being part of daily needs and dependent on extra cash available. Children's Leisure Time Activities may come to \$35 for one youngster's music or other private lessons a month. Books and

Electricity for households of 2-4 persons making normal use of

toys can be \$10-\$40 a month. School books, after-school and sports activities and excursions can add \$15-\$40 per month. The cost of Cultural Activities during the 1982/83 concert and theater season has barely changed in dollar terms. A subscription for the Israel Philharmonic Orchestra was \$70-\$133 for a medium to good seat; for the Jerusalem Symphony Orchestra around \$70; for the Jerusalem Theater \$25-\$45. Single tickets for the Israel Philharmonic are about \$7 for the cheapest and about \$19 for the best seat. Jerusalem Theater and Jerusalem Symphony concert tickets come to roughly \$9 each.

A cinema ticket now costs close to \$3. Annual membership for the museums are up considerably, but one must remember that these fees are really in lieu of donations. They come to about \$15 per person and close to \$25 for the whole family, with additional charges, reduced for members, ranging from less than a dollar to about \$5 for museum lectures, concerts, film shows and other performances. Annual newspaper subscriptions have gone up by 26%, and the big dailies are now charging \$180-\$200.

Health insurance through any of the local health funds poses no problem for the under-60s. Of the families interviewed for this article, one household of 6 now 7½ years in Israel, with 3 children between the ages of 5 and 11 and the father self-employed, pays just under \$68 a month. A family of 6 with 4 children between 8 and 13 years old, pays \$25, with the same amount also paid by the father's employer. Among the older couples whose children already have their own health insurance, monthly fees range from \$28 to \$60, depending on the length of time they have been members, at what age and which fund they joined. The various health funds have different rates and offer different services.

Problems do arise for old pensioners. If they have sons or daughters living in Israel, they may be able to join the same health fund subject to certain conditions. Women over 57 and men over 62 who are olim and not eligible for membership in the various health funds because of their age, can join a special plan of the Histadrut's *Kupat Holim Klali* at a monthly fee of roughly \$29 for a single person and about \$45 for a family. However, they will have to participate with 15% in the costs of hospitalization.

During their first 3 years in the country, old pensioners can join a special Ministry of Immigrant Absorption health plan which provides full coverage during that period for a monthly fee the exact amount depending on the financial situation of the applicants and whether they are single or a couple. The maximum monthly fee has remained roughly \$45, and this amount is the same for a single person or a couple. Where possible, some old pensioners from western countries have retained their private health insurance policies with additional coverage to include Israel. This however is relatively expensive.

It must be pointed out to prospective olim with major medical problems that they may not be able to join any of Israel's health funds. Therefore, it is advisable for them to take up this question with the olim representative (*shaliach*) BEFORE moving to Israel.

Dentist Fees are likely to be less of a budget item for pensioners, but can be substantial for families with growing children. Nevertheless, the monthly outlay of older couples appears to have gone up from the previous \$10 to a current \$20. In families where 2 or more children need regular orthodontic care, it can come close to \$100 a month.

At current prices, having a tooth capped or crowned can come to \$400, while a filling can cost \$28. Mortgage payments vary widely as old unlinked loans have become cheap due to continued currency devaluation. More recent mortgages usually add from \$100-\$300 to the monthly budget, depending on the size, type and location of the home and whether it was bought on the private market or through Ministry of Absorption channels. Rental payments vary widely. More information on this subject will appear in the column on Housing (Part III of this series).

MISCELLANEOUS

Most households set aside an arbitrary sum for unforeseen minor purchases and repairs, small gifts, pocket money for the children and other odds and ends. Varying from \$15 to \$55 a month among the families interviewed, these amounts are included in the monthly budget. None of these families pay the university tuition of their student sons and daughters, who all earn enough from part-time work to cover their fees.

Excluding the items mentioned above, monthly expenditures at the time of writing came to an average of \$800 to \$850 for a family with 1 child still living at home, and \$1000 to \$1300 for a family with 3-5 school-age children. This represents an increase of just over 10% since mid-1981.

Monthly living costs for older couples, however, have risen by about 30% since mid-1981, and in dollar terms now come to anywhere between \$800 and \$1000.

All the families interviewed own a car and live in well-appointed 3 to 6-room apartments in good neighborhoods.

New and prospective olim planning to settle in rural areas should note that living in a *moshav avum*, a workers' village (usually agricultural), costs the same as in urban areas. Living in a *moshav shitufi*, a collective village, or a *kibbutz* is a good deal cheaper.

(S.L.)



AN AFFAIR OF THE HEART

To us at The Windmill Hotel, an affair of the heart means an unforgettable family celebration, wedding, barmitzva, private function, or meeting, in the historic old new city of Jerusalem.

- Centrally located
- Walking distance of the Old City
- Glatt Kosher
- Synagogue on the premises
- Celebrate your affair

Arafat's dwindling options

David Bernstein assesses the possible consequences of Jordan's decision last week not to become a partner to the Reagan peace initiative because of King Hussein's failure to reach agreement with the PLO on a common approach. One result could be that the PLO, after losing its military base in Lebanon, might now also become politically irrelevant and revert to unbridled terror as a last resort.

his rejectionists and risk the break-up of the PLO without such a move from the Americans.

And chances are that the wily king knows this only too well.

FOR ALL THAT, Hussein appears to have made considerable political capital by having done his best to go along with the American initiative, even though he may well have doubted its viability.

It is also possible that Hussein calculated the political benefits of precipitating an open confrontation between Washington and Jerusalem in the unlikely event that the PLO granted him a mandate to negotiate. Israel would then have been isolated, the sole obstruction to the Reagan Plan.

And in the even more unlikely event that Washington succeeded in getting Israel out of the West Bank and Gaza and returning the territories to Arab rule — even then he would have reaped a political bonanza.

For Hussein's most ghastly nightmare must be that the Palestinians will become so discouraged by Israel's continued hold on the West Bank and Gaza that they will look to his own kingdom for the realization of their national aspirations.

THE DEGREE to which Hussein fears such a development was all too apparent in last week's announcement in detail the deliberations of the three-hour emergency cabinet meeting chaired by Hussein himself.

The announcement stressed Jordan's persistent warnings about the dangers of Israel's practices in the West Bank and Gaza, particularly its "systematic policy of evacuating the inhabitants of the West Bank to change the demographic composition of the occupied Arab territories."

And it ended with Jordan's concern "to confront the *de facto* annexation of the West Bank and Gaza Strip" which "forces us to



Yasser Arafat... "a severe blow to his prestige."

take all steps necessary to safeguard our national security in all its dimensions."

Arab observers have interpreted this as a warning by Jordan that if it is unable to secure Israel's withdrawal from the occupied territories through American-led diplomacy, it will opt for unilateral measures to safeguard its own integrity against Palestinian subversion.

Such measures, it has been suggested, could include the closure of the Jordan-West Bank crossings in a bid to prevent a massive influx of disillusioned Palestinians, which would further upset the kingdom's demographic balance (already weighted 60:40 in favour of the Palestinians) and pose a serious threat to Hussein's throne.

There have also been hints that Hussein might choose to wash his hands of the West Bank altogether — even though Sunday's announcement pledged to "continue to provide support for our brothers in the occupied Palestinian territories... remain their faithful brothers, and side with them in their ordeal."

The reference to "the occupied Palestinian territories" is both unusual and revealing in this context — as was the report earlier this week that Hussein might soon hold

new parliamentary elections which would, for the first time, exclude the participation of West Bank residents.

In short, Jordan remains determined to prevent the realization of Ariel Sharon's "Jordan-is-Palestine" concept — either by helping the Palestinians to achieve some form of independent statehood in the West Bank and Gaza through diplomacy, or by protecting itself against any attempt they might make to realize their national aspirations in Jordan itself.

WHILE THERE IS thus no immediate threat to the Hashemite kingdom, the abrupt termination of the PLO dialogue with Jordan at the beginning of this week has left the organization in a state of acute crisis.

Arafat's diplomatic strategy, pursued so vigorously in the face of very considerable opposition from the Syrian-backed radicals in the PLO, has clearly run out of steam.

He was unable to sell this strategy to the PLO's radical elements when the crunch came at the end of last week, and he was unwilling to risk the break-up of the PLO for the sake of a political programme that not only relegated the organization to the sidelines but also had next to no chance of winning the West Bank and Gaza for the Palestinians.

This has undoubtedly been a severe blow to Arafat's prestige and perhaps also to his standing inside the PLO. There can be little doubt that he will be hoping against hope in the days and weeks ahead that a miracle will happen and that Washington will come up with the magic ingredients — PLO recognition and pressure on Israel — which would once again make his strategy viable.

Failing that, Arafat will probably find himself forced to pay lip service to the radicals' call for armed struggle as the only means of liberating Palestine.

The writer is The Jerusalem Post's Middle East affairs reporter.

sional ceremony. The House and Senate leadership were invited to address the gathering. Many congressmen and senators were met privately by their constituents among the survivors. Invariably, the subject of Israel arose.

Thus, without much advertisement or fanfare, Israel's cause automatically received recognition, Israeli diplomats were very well aware of the fact.

HUSSEIN'S announcement on the day before the event opened — that he would not represent the Palestinians without the approval of the PLO — served to enhance Israel's status. The Arabs, for a change, were perceived in Washington as the obstacle to peace, Israel was at least temporarily taken off the hook.

Other high-ranking U.S. policymakers were also sensitized to the Holocaust. Vice President George Bush spoke at a congress-

(Continued on page 13)

THERE IS NO real tragedy in the "poisoning" masquerade by a few hundred Arab schoolgirls (on the West Bank) with the connivance of fiercely nationalistic doctors, nor should we be surprised by the use which wider Arab circles and governments are making of this masquerade.

In a society marked by deep hostility to Israel, where actual violence is glorified, it is not to be wondered that this kind of "non-violent" struggle is being resorted to. And if the masquerade — as is not unlikely — was actually staged and orchestrated almost from the beginning, this again is understandable: those who organize sabotage and murder will not shrink from staging a tale of poisoning.

As for the lies involved, the Big Lie has been so long an instrument of Arab psychological warfare against Israel that its use in this case

is almost standard behaviour.

The real tragedy lies in the seriousness with which the "enlightened world" took up the tale. Governments, the "serious" press, "responsible" TV and radio networks, not to speak of the UN Security Council and other international bodies, all set about with a serious mien to "investigate" the poisoning reports. Possibly some of these only pretend to have taken the matter seriously while utterly disbelieving the tale — which is almost worse, because this attitude lends *prima facie* credibility to something known to them to be false.

Accusations that Jews were deliberately engaged in poisoning non-Jews were a prominent feature of the darkest Middle Ages. As such, they fell into disrepute and were disdainfully discarded centuries ago.

In a way, they were even more disgusting than the blood libel: the latter accused Jews of killing individuals, while the poisoning libel accused them of trying to kill multitudes. The Tzarist regime, which did not hesitate to revive the blood libel early in this century, did not dare to raise that other hoary spectre.

And now, near the century's end, the medieval tale is revived, and the

Medieval spectre

By BENJAMIN AKZIN

is almost standard behaviour.

The real tragedy lies in the seriousness with which the "enlightened world" took up the tale. Governments, the "serious" press, "responsible" TV and radio networks, not to speak of the UN Security Council and other international bodies, all set about with a serious mien to "investigate" the poisoning reports. Possibly some of these only pretend to have taken the matter seriously while utterly disbelieving the tale — which is almost worse, because this attitude lends *prima facie* credibility to something known to them to be false.

Accusations that Jews were deliberately engaged in poisoning non-Jews were a prominent feature of the darkest Middle Ages. As such, they fell into disrepute and were disdainfully discarded centuries ago.

In a way, they were even more disgusting than the blood libel: the latter accused Jews of killing individuals, while the poisoning libel accused them of trying to kill multitudes. The Tzarist regime, which did not hesitate to revive the blood libel early in this century, did not dare to raise that other hoary spectre.

And now, near the century's end, the medieval tale is revived, and the

enlightened world, instead of scorning it, does it the honour of "investigating" its truth.

ARE WE to be grateful for small favours? The Jerusalem Post's Washington correspondent tells us that opinion in America does not believe that the Israeli government has sanctioned the poisoning but wonders whether some "Jewish fanatics" didn't do it on their own. Thanks, indeed. It reminds me of a talk I had 60 years ago, in 1922, in Vienna, with a reactionary Russian émigré who said he was sure that not all Jews killed Christian children so as to use their blood for Passover, or even knew about it — "but didn't some secret sects, the Hasidim, do it?"

If this reaction by the Western world proves anything, it shows that there is still some demand for the Jew as a demoniacal image. And

that this demand is stronger today than it was 100 years ago.

And therein lies the tragedy. I know. The secretary-general of the United Nations, the International Red Cross, the World Health Organization, the Atlanta Centre — all will report something to the effect that "no positive evidence of poisoning has been found."

But whether for political reasons — for in today's world it is inconceivable to call a spade a spade where Arabs are concerned no matter what they do — or for other reasons, they will all word their findings so that those who want to believe the tale will be able to continue doing so.

And therein, again, lies the tragedy. The writer is emeritus professor of political science and constitutional law at the Hebrew University.

IT IS WRITTEN

"I am the Lord thy God, the Holy One of Israel, thy Saviour:

Fear not: for I am with thee: I will bring thy seed from the east, and gather thee from the west;

I will say to the north, Give up; and to the south, Keep not back: bring my sons from far, and my daughters from the ends of the earth."

— THE ALMIGHTY
(Isaiah 43:3, 5 & 6)
Bible Light International

| KOL ISRAEL'S ENGLISH RADIO SERVICE | | | | |
|--|--------------------------------|----------------------------|------------|---------------------------------|
| Effective March 8, 1983 | | | | |
| To May 1, 1983 | | | | |
| Times and Shortwave Frequencies, listed by Local Time Zones | | | | |
| NORTH AMERICA (SELECT YOUR TIME ZONE) | | | | |
| EST | CST | MST | PST | |
| 7 p.m. | 6 p.m. | 5 p.m. | 4 p.m. (*) | On these frequencies |
| 8 p.m. | 7 p.m. | 6 p.m. | 5 p.m. (*) | 1185.5 kHz in the 25 metre band |
| 9 p.m. | 8 p.m. | 7 p.m. | 6 p.m. (*) | 9815 kHz in the 31 metre band |
| Midnight | 11 p.m. | 10 p.m. | 9 p.m. (*) | 7410 kHz in the 40 metre band |
| (*) On these frequencies | | | | |
| 1185.5 kHz in the 25 metre band | | | | |
| 9815 kHz in the 31 metre band | | | | |
| 7410 kHz in the 40 metre band | | | | |
| (**) On these frequencies | | | | |
| 15105 kHz in the 19 metre band | | | | |
| 11837 kHz in the 25 metre band | | | | |
| 9815 kHz in the 30 metre band | | | | |
| 9440 kHz in the 31 metre band | | | | |
| UNITED KINGDOM & EUROPE (GMT) | | | | |
| 8 a.m. | 15105, 11837, 9815, 9440 kHz | 19, 25, 30, 31 m. bands | | |
| 12 noon | 21760, 21625, 17830, 15695 kHz | 13, 17, 19 m. bands | | |
| 8 p.m. | 15695, 13745, 11855, 9815 kHz | 19, 21, 25, 30 m. bands | | |
| 10:30 p.m. | 15695, 13745, 11855, 9815 kHz | 19, 21, 25, 30 m. bands | | |
| SOUTH AFRICA (GMT + 2 Hours) | | | | |
| 10 p.m. | 17888 & 9008 | in the 17 & 13 metre bands | | |
| AUSTRALIA, NEW ZEALAND (GMT + 10 hours = Melbourne Time) | | | | |
| 3 p.m. | 21710 & 9440 kHz | in the 13 & 31 metre bands | | |
| 10 p.m. | 15695 kHz | in the 19 metre band | | |
| For complete schedule write: English Service, Kol Israel, P.O.B. 1082, 61010 Jerusalem, Israel | | | | |



The crown of all games: Süddeutsche Klassenlotterie!

Europe's biggest class lottery with keen participants all over the world, many of whom have already won big prizes. You too can benefit from the unique chances offered: nearly 50% chance of winning — 241,588 guaranteed prizes for 500,000 ticket numbers. You too can join in and win super prizes, e.g.:

| | | | |
|---------|---------------|----------|--------|
| 2 x DM | 1 1/2 million | 24 x DM | 100000 |
| 4 x DM | 1 million | 12 x DM | 80000 |
| 12 x DM | 1/2 million | 20 x DM | 60000 |
| 8 x DM | 1/4 million | 24 x DM | 50000 |
| | | 28 x DM | 40000 |
| | | 36 x DM | 25000 |
| | | 364 x DM | 10000 |
| | | 560 x DM | 5000 |

240500 x DM 2500 and other small prizes.

A total of 241588 chances and DM 188120000's worth of prizes.

When you buy a ticket, you can enjoy for half a year the hope of winning one or more of these fantastic prizes because each lottery round lasts six months and consists of six classes. Each lottery class gives you four chances in four weekly draws. Every weekend the "week's big prize" and thousands of other prizes are drawn. Price of the tickets per class: 1/1 = DM 120.—, 1/2 = DM 60.—, 1/4 = DM 30.—. The bigger the ticket share, the bigger the prize. A whole ticket wins the whole prize. The prizes increase from class to class, the sixth and last class being the main draw.

This is all you have to do to start playing:

- Order your ticket(s) with the form below or simply write to us. From overseas the best way is by airmail.
- On receipt of your order, we will send you a personal letter with invoice containing as well your original tickets, the official drawing schedule and all the information you need.
- You need not pay before receipt of your tickets, e.g. by bank, by international cheque or — at your discretion — by sending us a travellers cheque, doubly endorsed, by registered mail.

- Because international payments take a long time, it is recommended to pay for all the tickets plus extra costs before the beginning of the first class.
- We shall send you your tickets before each class, together with the official winning lists of the previous draws. Also all prize winners are notified individually.
- The prizes are paid tax-free and without any deductions, however and wherever you decide.
- The State lottery agencies are bound to strict secrecy so that neither authorities nor other persons will be informed of your participation or of prizes won by you.
- The Süddeutsche Klassenlotterie is a State lottery, which takes place under strict and close supervision by the public authorities. Therefore you can rely on good service throughout the game.

And now: join in the game, join in the winning! Order your tickets now and maybe you will soon receive notification of a big win — tens of thousands or perhaps even hundreds of thousands of German marks — one of the hardest currencies in the world — or, who knows, a 1 1/2 million mark jackpot!

State Lottery Agency Schindler, Lessingstrasse 12-14, D-6900 Heidelberg 1 (West Germany)
Tel. 06221/21363 - National Giro account: Karlsruhe 173-757 (BLZ 660 10075) - Bank: Bezirksbank Heidelberg, account nr. 1112 (BLZ 672 50020)

MR. GERHARD SCHINDLER, LESSINGSTRASSE 12-14, D-6900 HEIDELBERG 1 (WEST GERMANY)

TICKET ORDER FORM

Please send me for the next round of the Süddeutsche Klassenlotterie:

_____ whole (1/1) tickets at DM 120.— per class (about US-\$ 50.60)

_____ half (1/2) tickets at DM 60.— per class (about US-\$ 25.30)

_____ quarter (1/4) tickets at DM 30.— per class (about US-\$ 12.65)

For draw lists, standard postage and handling for overseas basic costs per class DM 5.30 (about US-\$ 2.25)

(plus additional airmail rates)

Ticket price and additional costs (without airmail rates) per class

Please charge me the ticket price for each class separately ☐

Please charge me the costs for the entire lottery on receipt of the tickets 1st class mail ☐

I should like to receive your correspondence in German ☐ English ☐

Please forward the tickets and draw and prize lists to Mr. ☐ Mrs. ☐ Miss ☐ Messrs. ☐ (Block capitals please!)

full name:

street and house-number:

postal code/town/country:

P.O.Box:

The amounts in US-\$ mentioned above are not exact but approximate. Information about daily rates of exchange is given by the banking institutions. Your participant's account is credited by my bank with the counter-value in DM of your cheque or remittance after deduction of bank charges. Therefore you should add possible bank charges to the total amount mentioned above. If the amount remitted is slightly higher than the total amount to be paid, your participant's account will be credited with the surplus. If it is less than the amount to be paid, an additional bill will be sent.

72/81

TWO SUPPOSEDLY unrelated events unfolded in Washington this past week, the Reagan Administration's reaction to King Hussein's refusal — at least for the time being

to join the U.S.-sponsored peace process and the massive American gathering of Holocaust survivors. The two happenings were, in fact, closely connected, as quickly became apparent to reporters trying to cover both stories.

Organizers of the Holocaust gathering, which brought thousands of survivors and their children to Washington, were always careful, in their public statements, to characterize it as a non-political event. From the start, those involved in the operation fully recognized the automatic political spinoff for Israel the event would have in the U.S. capital and, indeed, around the world.

The U.S. pressure eases

Israel, after all, was born out of the Holocaust, and in the U.S., it always has been widely accepted that not all of those six million Jews would have perished had Israel existed in the 1930s and 1940s. Even America had shut its doors to Jewish refugees in those days.

Israeli officials and sympathetic American Jewish political activists agreed that raising public awareness of the Holocaust — talking about the fact that one-third of world Jewry was destroyed during those few years — was bound to generate heightened sympathy and support for Israel. Only the most fanatically pro-Arab and anti-Israel advocates could fail to appreciate the relationship.

Wolf Blitzer reports from Washington on how a link was established between the Holocaust memorial services in the U.S. and the latest political developments in the Mid-East.

AT THE SAME time, however, there has been a deliberate effort not to go too far in making the connection. In fact, many survivors have resented raising the spectre of the Holocaust to justify every Israeli policy. Such actions, it has been said, merely cheapen the Holocaust

and the memory of those who died in it.

The organizers of the gathering did not have to press their point for strong U.S. backing for Israel rigorously. That was always Israeli understood.

President Ronald Reagan, who addressed 20,000 people at the Washington Capital Centre at the opening event, appeared visibly moved by what he saw and heard. His wife, Nancy, seemed to have some tears in her eyes as she witnessed the reunion of survivors and their U.S. Army liberators.

Other high-ranking U.S. policymakers were also sensitized to the Holocaust. Vice President George Bush spoke at a congress-

Where was God during the Holocaust?



This question still haunts us 40 years after the event. Rabbi PINCHAS PELI describes attempts to find a religious language to deal with the enormity of the subject.

THE CONTENTION that the Holocaust is without precedent in Jewish history is, it would seem, true — if not from the point of view of the scope of the destruction (whether in absolute or relative terms), then certainly when one considers the explicit declaration of the goal and the precision of the planning that preceded it. From the general, human perspective as well, the Holocaust embodied a thoroughly new combination of elements: for the first time sophisticated technological methods — the pride of the modern era — were used to serve the basest and cruellest designs.

Many argue that the Holocaust is unique, not only because it is the most ugly and powerful incarnation of evil in modern times, but also because it undermines certain accepted theories of historiography, sociology and anthropology. These and other disciplines are only just beginning to come to terms with this fact. Very few feel in all their being the full horror of the atrocities. Very few are driven by a sense of urgency to conceptualize and comprehend the Holocaust, if only to prevent it from happening again. All will agree that this is a most difficult, depressing and repellent task. However, this does not diminish its urgency and necessity. For the believing person, and for faith in general, the need to grapple with one particular problem out of the many involved is imbued with special urgency. This problem is expressed in its simplest form by the question, Where was God during the Holocaust?

THE QUESTION, even in this simplistic and almost trite formulation, is not so simple as it may seem at first glance. Embodied within it are also the following questions:

1. What was God's role before the event? That is to say, did He take part in the decision to let it occur?

"a person does not raise his little finger here below without it being decreed from above"? If He did, the question is — why?

2. Where was God during the Holocaust? In other words, was He there in the midst of the horrors and the terrible suffering? If so, the question then is — how could He have been (since He is "a merciful God")?

3. What was God's role after the Holocaust, that is, now that the world has returned to normal, that daily routine has been restored? Can we go to the synagogue and fulfill His commandments, as if nothing had happened to shake our faith in God since time immemorial? If this is the case — how can it be possible?

FROM THE time of the Holocaust, many have tried to avoid these questions. Some sought to do this by removing the Holocaust to another planet, to another plane in time and space. Because of its tremendous existential and emotional impact, it is difficult to conceptualize or consciously to comprehend the Holocaust. There were those who sought, therefore, to set it at a distance, to transfer the whole period between 1938 and 1944 to metaphysical or metaphysical. The very term "Holocaust," in Hebrew *shoah*, helps one to uproot those years from the regular flow of normative human history. This has recently become a conscious and deliberate repression, and has enabled many to gaze with equanimity at the green grass growing over Theresienstadt and Treblinka.

Borrowing from this metaphysical and metaphysical approach, metaphysics and theology, too, are ready to propose a "denial" of the Holocaust, or other theories that free God from responsibility for what happened during the Holocaust.

man and God that is the essence of the Jewish experience from the Bible onwards.

The language we are seeking must address itself to things that actually occurred, events which were part of human history and therefore known to God and in which He participated, actively or passively.

According to any Jewish conception of God, it is impossible to remove Him, for an hour or forever, from history and from the world He has created and in whose existence and fate He is involved. The search for a religious language with which to describe the Holocaust is based on the assumption that it was not mere coincidence, nor even a combination of historical and political circumstances, in the usual "way of the world" — but rather that the Holocaust had meaning for God who sees and knows all. God cannot remain outside the meaning of the Holocaust and in any case not outside the language human beings use to express that meaning or the lack of it.

During the Holocaust and in the years that followed it, many attempts were made to grasp its meaning in religious terms. These attempts can be categorized according to a few archetypal models drawn from the treasure-house of Jewish thought, primarily from the Bible, which may aid us in our search for an appropriate religious language in which to elucidate an approach to the Holocaust.

Between those who are ready to give up in advance any possible use of language and those who are ready to announce that the Holocaust "proves" there is no God — a whole spectrum of religious responses exists. We can present some of the main ones as follows:

MODEL A: The First Adam.

The model here is clear and simple: the formula of sin and punishment. Adam, who sinned by violating God's command, is expelled from the Garden of Eden and is punished. This is a classic pattern which appears frequently in the Bible.

One can raise some immediate objections to this model:

□ Does there exist a sin enormous enough to justify such a punishment as the death of six million human beings, who were gathered together from different countries to be killed only because they shared one characteristic — they were Jews. Therefore, the "sin" that brought retribution upon them must be connected with that one common characteristic — i.e., their Jewishness.

□ If only a part of those who were judged sinned — and how could it be possible for them all to have committed the same sin? — why were the innocent punished?

These two questions — and the hold attempt to apply the model of sin and punishment to the Holocaust — have been answered and commented on in the rabbinical writings and religious literature of the last generation. The answers are not limited to a vague general declaration that "God is just, no matter what comes upon us, as we noted wickedly," but point explicitly to identify the sin that led to the destruction. The second objection is answered by citing the well-known principle that when God's anger is kindled, the righteous suffer along with the wicked, and the righteous individual is judged along with the wicked community.

What sin is there that is so serious as to bring on a holocaust? Three are mentioned in this context:

□ *The sin of Zionism*, i.e., the attempt to hasten the final redemption by immigrating to the land of Israel *en masse* before the coming of the Messiah. The attempt is construed as a breaking of the oath God made the people of Israel swear, that they would not "climb the wall" (or go up to the land of Israel like a wall — i.e., all together), nor rebel against the nations among whom they were dispersed and with whom they lived all the time they were in Exile (*Rab. Talmud, Ketubot 111a*).

The breaking of the oath by the people of Israel caused God to let them become fair game for all, as He on His part was no longer bound to protect them. This idea is developed with passion and in great detail by the Satmer Rebbe, Rabbi Yoel Teitelbaum. As he presents it in his various books, the issue is clear: because the Jews sought to end the Exile before the appointed time, the Exile "finished them" as punishment for having tried to hasten the process of redemption.

Besides the approach that claims that the sin of Zionism "justifies" the Holocaust both *a priori* and *a posteriori*, we find its exact opposite — indicated in a different example of the "sin and punishment" model:

□ The sin of opposition to Zionism

According to this approach God remembered the people of Israel and a call went out for them to leave the Exile and immigrate to the land of Israel; yet most Jews did not heed these signs of the coming redemption, and stayed where they were. Since the people did not want to end the Exile, the Exile finished them.

This approach is most vividly expressed in the book, *Happy is the Mother of Sons* (by Haganim S'nechah), by Rabbi Isaac Solomon Teichthal. In contrast to the Satmer Rebbe's book, written and published some years after the Holocaust, Rabbi Teichthal's book was written and printed in Hungary while the Holocaust raged. The author wrote with full knowledge of what was happening; his argument is clear and well supported by numerous citations from midrashic sources and pious texts as well as from historic analysis of the opportunities for returning the land of Israel — which were fatally missed.

The two theses cited above as examples of the "sin and punishment" model are completely antithetical; they are both based on authoritative texts from the halachic and aggadic sources and from ethical and homiletic literature. It is interesting that both were written by learned rabbis raised in the same socio-cultural milieu of Hungarian Jewry. They both wrote what they did out of a deep spiritual urge, after they themselves witnessed and experienced the Holocaust.

Perhaps this last point may somehow attenuate the cruelty inherent in the very act of vindicating God's judgement, justifying what occurred. However, the polar contradiction between the two conceptions of the sin that led to the punishment we call the Holocaust, calls into question the validity of the theological assumptions on which the "sin and punishment" model is based. In spite of this, the model has served as the point of departure for other explanations. We will mention only one more:

□ *The sin of assimilation*. Those who point to this sin see a direct correlation between the processes of alienation from and denial of Judaism that European Jewry had undergone since the Haskalah

(Enlightenment), and the destruction of that Jewry in the Holocaust. The connection between the two is proven, in this case as well, by citations from traditional sources and attempts to theologize sociological processes.

As an example of the latter, some have seen the principle of "measure for measure" (*mideh k'neged mideh* — from the divine system of reward and punishment) at work in the fact that the decrees of destruction originated in Germany, the cradle of the European Haskalah; this fact is taken as proof of the organic connection between the sin — assimilation — and its punishment — holocaust.

This argument is to a certain extent parallel to the first two approaches, in that it designates the Exile as the factor that produces the power that destroys those who live in it. This argument, however, is formulated differently from the others: if the Holocaust had not brought about the physical annihilation of the Jews, they would in any case have suffered spiritual annihilation. Rather they die as Jews than have themselves and their children and grandchildren go on living as non-Jews.

This vindication of God's judgement does not remain in the realm of theology but appears also in secular sociological arguments.

A justification of the "punishment," this time without the religious component, can be found in the speech delivered by Isaac Lubenkin, the Socialist-Zionist secular ideologist, at the 26th Zionist Congress: "I feared a Holocaust, I knew there would be one. I fear assimilation even more. Is there anything worse than the destruction of the Jews? Assimilation is part of the destruction of the Jews. A Jew who has been killed — has not assimilated."

As with the preceding arguments, one can raise several immediate objections to this one. Did the punishment achieve the intended "effect"? Did assimilation cease or increase after the Holocaust? Did not the Jewish people become much poorer spiritually after the Holocaust?

Every argument based on the "sin and punishment" model places us in the peculiar position elucidated by Eliezer Berkovitz in the foreword to his book, *Faith after the Holocaust*. How can we, who were not in the hell of the death camps, justify what happened, when among those who were there, some did not justify it? And even if there were some who justified it — what they are permitted to do is forbidden to us, since "We are not Job...We are only Job's brother," and the brother of Job cannot speak for Job, can express neither opposition to nor justification of the judgement.

This is perhaps one of the reasons why those who seek a theology of the Holocaust are not satisfied with the model of the First Adam, with the delineation of cause and effect within the framework of "sin and punishment," but seek alternative models.

MODEL B: Cain Kills Abel
God endowed human beings with free choice, with the capacity to choose life and the good or evil and death. This idea was given formal expression in Jewish law: "Free will is bestowed on every human being. If one desires to turn towards the good way and be righteous, he has the power to do so. If one wishes to turn towards the evil way and be wicked, he is at liberty to do so."

What happened in the Holocaust, therefore, is not God's responsibility but rather the responsibility

of man, who used his God-given potential of free choice and chose evil. It was man who set himself up as king of the world, after chasing the God of justice and mercy from it; in the kingdom of man alone, the Holocaust can and did take place.

God asked Cain after he had killed his brother Abel, "What have you done?" But Cain avoided taking responsibility, acted pretentiously and asked in return, "Am I my brother's keeper?" The Holocaust is therefore not God's problem but man's; and man transgressed the word of God and refuses to accept the responsibility for his actions. In this manner Abraham Heschel transfers the problem of the Holocaust to the human realm: "Our world seems not unlike a pit of snakes. We did not sink into the pit in 1939, or even in 1933. We had descended into it generations ago, and the snakes have sent their venom into the bloodstream of humanity, gradually paralyzing us, numbing nerve after nerve, dulling our minds, darkening our vision...The outbreak of war was no surprise. It came as a long-expected sequel to a spiritual disaster."

In this approach Heschel is faithful to his view that the Bible is not man's theology, a book about God, but rather God's anthropology, God's concern for man. The Holocaust is but another chapter — a dark and painful one — in the divine anthropology. Man has failed again. Cain and Abel came into the world and were given the potential to establish the human race, to build the world, and to live long and well in it — yet instead "Cain rose up against Abel and slew him" (Gen. 4:8). The entire guilt lies with Cain.

Yet even the Sages are not willing to accept this argument as it stands. They composed many stories and midrashim around this affair, the first murder in the world. Why did Cain kill Abel, they asked, and tried to discover his motives. And they answered: because of conflicting interests in matters of religion, property, rivalry for a woman and other reasons. But if Cain is guilty (and accepts his punishment), what was the murdered Abel's sin? Why did he die?

If the Nazis exercised their human freedom of choice and chose evil, why were the Jews particularly their victims? Heschel responds that the Jewish people is "God's stake in this world," witness to God's presence in the world and is, therefore, the first to be attacked by those who deny His presence and scheme against His guidance.

The Sages, however, are not willing to accept that argument either. They are not willing to free God of responsibility for Cain's "free" act. "Thus spoke Cain: 'Am I my brother's keeper? You are the guardian of all creatures, and yet you demand account of me! What is this like? It is like a thief who stole some vessels in the night and didn't get caught. In the morning, however, the watchman caught him and said to him, 'Why did you steal the vessels?' He replied, 'I am a thief and did not doubt but exercise my skill. You are a watchman, your duty is to guard at the gates, why did you not use your skill?' Thus spoke Cain: 'True, I killed him, but you created in me the evil inclination. You guard all creatures, so how could you allow me to kill him? It was You who slew him.'"

The second part of this article will appear next week. The author is Norbert Blechner, Professor of Jewish Tradition and Values at Ben-Gurion University.

Israelis now more hawkish, says poll

By SARAH HONIG
Post Political Reporter

TEL AVIV. — Prime Minister Menachem Begin's popularity remains high, but that of President Yitzhak Navon has suffered a fall. These are the findings of the latest *Jerusalem Post* poll, which also indicates that while half of the public would support the idea of a temporary halt to settlement in order to draw Jordan into the peace talks, over half opposes any territorial concession whatever to Jordan as part of any peace agreement that might be worked out.

The poll, conducted for *The Jerusalem Post* by the Modi'in Ezer research institute, further indicates that hawkish views are consistently gaining strength in Israeli public opinion, while the political centre is weakening. The poll, directed by Dr. Sarah Shemer, was carried out between March 15 and 21. A representative sample of 1,216 Jewish Israelis was interviewed.

As a gauge of popularity of those considered by the public to be leading contenders for the post of prime minister, those polled were asked to name the man best suited to be prime minister. The current premier, Menachem Begin, maintains his very wide lead, and was chosen by 45.6 per cent of the respondents. This represents a slight increase over the February poll in which he was chosen by 44.7 per cent.

But, in all, says Shemer, he has maintained a steady level of popularity over the past six months and now his three times as much support as his nearest Alignment rival. The nearest rival, according to

public opinion, is President Yitzhak Navon, who is most popular among the would-be Labour contenders. However, Navon's popularity has declined from 22.9 per cent in February to only 15 per cent, even lower than the 18.4 per cent he scored last October.

The next in popularity among Labour public figures is former prime minister Yitzhak Rabin, who is the choice of 5.4 per cent, a slight rise over last month, but still well below the 11.1 per cent he garnered last October.

Labour chairman Shimon Peres came in fourth, doing slightly better at 3.9 per cent, as against 3.6 per cent a month earlier.

Asked if they would support a temporary halt to settlement for a specified time only, in order to facilitate peace talks with Jordan, half of the respondents said they would support such a temporary halt. Against it are 38.5 per cent, with 12.6 per cent having no opinion and another 1.9 per cent not replying.

Those interviewed were asked about attitudes to a peace agreement which would oblige Israel to make territorial concessions in Judea and Samaria. Here, 50.2 per cent said they opposed any such concession. This marks an increase over the 46.6 per cent who opposed such concessions in February, and the 42.4 per cent who held these opinions in December, 1982.

Readiness to give up "some parts of Judea and Samaria" was expressed by 31.9 per cent, a decline from the February figure of 36.7 per cent and from the December, 1982 figure of 38.8 per cent.

THE U.S. PRESSURE EASES

(Continued from page 16)

For weeks, U.S. officials had said that Israel could not be expected to support Reagan's September 1 Middle East peace initiative without Hussein's direct involvement. Once again, the maze of pan-Arab politics had paralysed Arab actions, resulting in Arab intransigence. Moderates were held hostage to extremists.

The Reagan Administration, instead of blaming Israel for the impasse, lashed out against "radical elements" in the PLO and others in the Arab world.

In his speech before the survivors, Reagan did not dwell on Israel, although he certainly reaffirmed U.S. support. His political aides said it would have been out of the question to avoid any mention of Israel. The direct link between the Holocaust and Israel was made. He promised the survivors that "the security of your safe havens, here and in Israel, will never be compromised."

Even if some officials would have liked to temper criticism of the Arabs with some angry words against Israel and its West Bank settlement policy, they probably hesitated because of the simultaneous Holocaust gathering.

It would have been inappropriate for the president specifically to refer to the most recent political developments in his speech. That was left for other occasions, including the arrival ceremony on the White House lawn for Sultan Qaboos of Oman. Reagan urged

Arabs and Palestinians to take "bold and courageous" new steps in the search for peace.

SECRETARY OF STATE George Shultz, who held one of his rare news conferences on April 12, did not mention the Holocaust during his lengthy responses to questions on the Middle East. But he, too, was said to have been further sensitized to Israel's concerns as a result of all the publicity generated in the U.S. news media this past week involving the Holocaust gathering.

Reagan, Shultz and their aides are now groping for some new steps to try to salvage their peace initiative, which is clearly in deep trouble.

The U.S. administration has insisted that it will not be deterred. In the short run, there may be a pause in U.S. diplomatic offensive. Shultz conceded that there are times when it is best to do nothing. This may be a case right now, although some of his aides want him to visit the Middle East. He is still resisting that proposal.

So the administration may just let the PLO and the other Arab leaders who failed to grant Hussein his required mandate sit alone for a while to mull over the impact of their actions. In the meantime, the U.S. has enough on its agenda — first and foremost nailing down a withdrawal of foreign forces agreement in Lebanon.

In any case, U.S. pressure on Israel was clearly eased this past week by two seemingly unrelated events.

THIRTY-FIVE years ago, on the fifth day of Iyar, 5708 — May 14, 1948 — 26 men and two women affixed their signatures to a document second only to the Bible in its importance to the Jewish people.

During the following two weeks, another nine men who had been unable to leave besieged Jerusalem, made their way to Tel Aviv where they signed the document that brought to a formal end 1878 years of Jewish statelessness, and created the third Jewish commonwealth.

Twenty-three years ago, I was commissioned by the Israel State Archives to record for posterity the memoirs of the signers of Israel's Declaration of Independence. When I began my task of recording, 31 of the original 37 were still alive. But the years have taken their toll, and their number has dwindled to nine today: Kalman Kahana, Moshe Kol, Sa'adia Kovachi, Meir David Levinstein, Berl Repeter, Herzl Rosenblum, Mordecai Bentov, Zerach Wahrhaftig and Meir Wilner.

Most of the signers went on to assume important roles in the State they had created. One — Yitzhak Ben-Zvi — became president. Three — David Ben-Gurion, Moshe Sharett and Golda Meir — became prime ministers. Others dropped out of sight and lived in obscurity. For a moment they all glimpsed eternity when they appended their names to the 17 paragraphs heralding the rise of the Jewish State from the ashes of the Holocaust.

One of the prime movers in the struggle to win independence was Moshe Sharett who headed the Jewish Agency delegation to the United Nations. In March 1948, the U.S. had backed down from its support for a Mideast partition, and was calling for a temporary UN trusteeship over the area. Secretary of State George C. Marshall had won President Harry Truman over to his point of view, and was trying to get the Agency delegation to accept it.

Sharett told me that before returning to Palestine four days before the Mandate was to end, he was asked by Marshall to recommend a delay in the creation of the state to Ben-Gurion.

"Marshall warned me that such a step would, in his opinion, precipitate widespread armed Arab resistance and endanger our existence... He felt it incumbent upon himself to warn us of the consequences: 'Your commanders are swept away by their successes today. As a veteran general, I would caution you not to put too much faith in them, for they are drunk with victory.'"

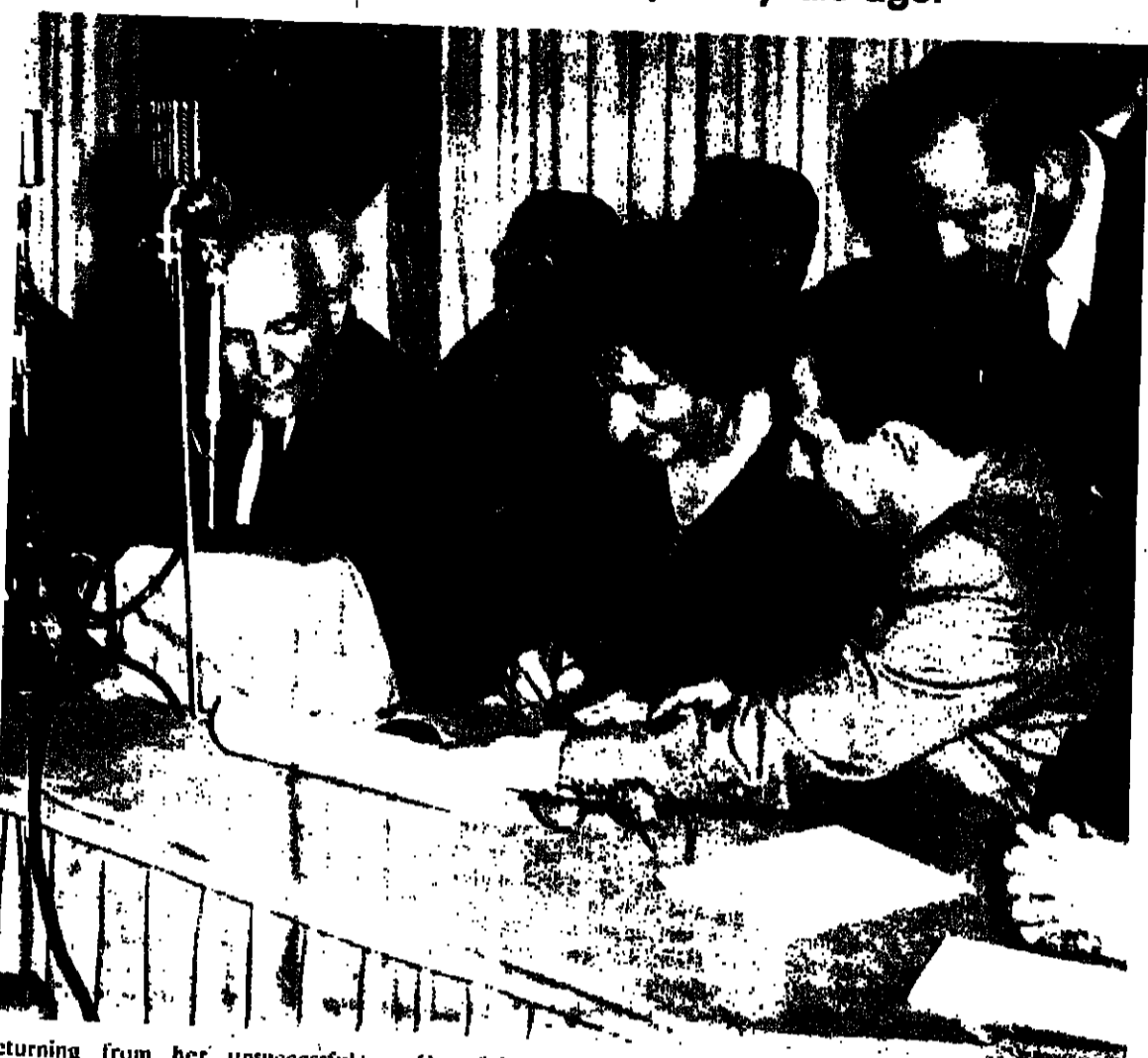
"I replied that we had reached a historic turning point, and that if we were to throw it away, who knew whether it would return? We would be judged before the bar of history by all the past generations and all the future ones. We, too, were aware of the dangers; but the danger of not taking action outweighed the risks we were taking. On this note, we parted."

Relucting the popularly held supposition that Sharett had returned from New York to urge Ben-Gurion to delay the proclamation of the state, Ben-Gurion categorically denied that Sharett had done any such thing: "He told me what Marshall had counseled him, but made no move to prevent the State from coming into being."

Golda Meir knew precisely what was facing the as-yet unborn state. She had caught a glimpse of the armor concentrated in the Arab Legion camp at Mafrak while

Makers of history

Signatories to the Declaration of Independence talk to Eliezer Whartman about momentous days 35 years ago.



returning from her unsuccessful mission to dissuade King Abdullah from going to war. Would the Jewish forces be able to stand up to the combined Arab armies? It was imperative to know before going ahead with the proclamation of the state.

"A day or two before the Declaration of Independence ceremony, when it was necessary to decide whether or not to go ahead, two members of the Agency Executive requested that the leaders of the Hagana be consulted," she told me. "I shall never forget the incident. Israel Galilee, the Hagana commander and Yigal Yadin, chief of operations, were invited to testify."

"We asked them about the situation. They replied that there was no doubt that as soon as the British left, the Arab armies would invade. They were asked to forecast what would happen then, but refused to commit themselves, saying no more than that our chances were 50-50. It was on the basis of this warning that we had to arrive at a decision."

A provisional government had been formed consisting of the members of the Jewish Agency Executive, a representative of the Yemenite community, a member of the Communist Party, three representatives of the Revisionist Party, and the members of the Va'ad Hilleumi — the elected legislative body representing the Jewish population of Palestine to the Mandatory government. All told, they numbered 37, and formed the Provisional State Assembly.

They, in turn, had elected 13 of their number to make up a Provisional State Council, which would constitute the first cabinet when the British left.

One of the first tasks of the Council was to draw up a Declaration of Independence. A preliminary draft drawn up by members of a sub-committee, which included a number of jurists, was handed to Sharett upon his arrival from New York. Sharett, who possessed a sharp legal mind and was an excellent Hebrew stylist, set about composing a political document. On May 13, the day before the State was to be proclaimed, he turned it over to the head of the Provisional State Council, David Ben-Gurion.

"The first draft of the Proclamation was brief and fragmentary," recalled Sharett. "It had been drawn up by Zalman Shazar. I added a great deal to the draft, and composed a complete Proclamation of Independence."

"Ben-Gurion went over my draft, deleting and adding a number of expressions. I didn't raise any serious objections to the words he added, but he changed the structure of the Proclamation, a fact which I regret to this day. I believe that he weakened the logical sequence of the document. I had inserted the word 'whereas' as a connecting link between each of the paragraphs, thus leading up climactically to the announcement of the establishment of the State, a paragraph which commenced with the word 'Therefore.'"

"Ben-Gurion didn't believe that this kind of formulation was suitable for such a document, particularly in Hebrew, so he began his draft by simply citing a series of facts, one after the other."

"His conclusion, which also began with the word 'Therefore', had, to my mind, no apparent connection with what had preceded it. I thought that this was a serious

defect in the Proclamation, but there was no time to thrash out the matter properly, and it was thus accepted."

On Friday, May 14, at 10.00 a.m., the members of the Provisional State Assembly gathered in the offices of the Jewish National Fund building in Tel Aviv to ratify the Proclamation. Surprisingly, there was little debate. Only two points provoked dispute: whether the name of God would appear on the document, and the question of defining the boundaries of the state.

A reference to the Almighty provoked a heated exchange. The religious parties insisted that the name of God appear. Representatives of the Marxist-oriented Achdut Avoda and Mapam parties just as strenuously opposed its inclusion.

A compromise was reached. The word "God" would not appear. In its stead were the words "Tzur Yisrael," the "Rock of Israel."

Explaining his opposition to the mention of God in the document, Achdut Avoda leader Aharon Zisling, declared: "I objected to the inclusion of the expression 'Tzur Yisrael' for it lent a religious tone to the document. I did not intend to denigrate the part that religion had played in the history of our people; nor did I object if anyone wanted to give personal expression to his religious sentiments."

"I, therefore, didn't object when Rabbi Maimon recited the shehechyanu prayer when he signed the scroll. He did this according to his conscience. But I did object to the fact that I and others would be associated with a religious affirmation, even if it were ornately worded... I was not interested in conducting an anti-religious cam-

paign, but rather I objected to the principle of coercion of conscience."

The question of the borders posed another problem. The Revisionist Party was committed to a Jewish State which would include the area on both sides of the Jordan River, encompassing what had been Greater Palestine before it had been truncated by the British in 1922. The party's three representatives in the Assembly were in a dilemma: They had not been authorized to endorse anything less than the territory demanded by their party.

Time did not permit the convening of a special party congress to establish their rules of reference. By affixing their signatures to the document, they would, in fact, be accepting the borders laid down by the United Nations, reducing the size of the Jewish State to one-ninth of the area originally allocated to it by the League of Nations. One of their Assembly members, Zvi Segal, thus described their predicament:

"I asked Dr. Rosenblum (a party colleague) to suggest on behalf of our party that the words 'within its historic borders' be added so as to define the area of the State. Our suggestion was not accepted."

"I then asked Dr. Ben-Zion Sternberg (the third Revisionist member) to announce that we would add the words 'accepted with reservations' after our signatures. This, too, was not accepted. It appeared that we would be unable to participate in the ceremony."

"At that moment I received a brief note from Moshe Shapiro. It read: 'Why set yourselves apart?'

"I felt that we would be doing a disservice to our movement if we did not take part in this historic event. The members of the Assembly had already risen. Then an idea occurred to me. With the consent of my two colleagues, I suggested to Eliezer Kaplan and to Moshe Shapiro that before reading the Proclamation aloud, Ben-Gurion would announce that several signers had reservations about the text which they would air at a special meeting to be held the following evening."

"Ben-Gurion agreed to this and we left the hall, joyful that we would be full partners in the festive event."

From the meeting in the Jewish National Fund building, the Assembly members proceeded to the Tel Aviv Museum. The Proclamation ceremony had been set for 4.00 p.m.

A curious incident occurred as the members made their way to the museum. Nahum Nir, who was later to serve speaker of the Knesset, recalled it:

"After the meeting which approved the text of the Declaration, we left for the Tel Aviv museum. By chance, I was among the last to leave. Only Ze'ev Sherf, the state secretary, remained behind. He had the Declaration with him. Everyone was waiting for us at the museum."

"We ordered our taxi driver to hurry, or we'd be late for the ceremony. Because of the speed at which he travelled, the driver was stopped by a policeman who wanted to give us a ticket."

"We explained two things to him: First, no authority stood behind the ticket because the Mandatory government no longer existed. Second, we were on our way to the ceremony proclaiming the establishment of the Jewish State, and we had the Proclamation with us. If he were to detain us, the State wouldn't come into being. He didn't give us a ticket, but waved us on."

THE JEWISH WORLD

By GEOFFREY WIGODER

WITH THE exception of a Jewish community in Kaifeng-Fu in China, there was very little contact between the peoples of the Far East and the Jews before the early 19th century, when Jews began to arrive in significant numbers in the wake of the colonialist powers.

The pioneering families were mostly Sephardi, coming from Iraq, Syria and, to lesser degree, from elsewhere in the Middle East. Many came via India and settled in lands in the British sphere of influence — Burma, Singapore, Hongkong and Shanghai.

Others, including Jews from Holland, settled in islands of the Dutch East Indies, now Indonesia. Still others reached the Philippines and Japan. A second wave of Jews moved from Russia to Manchuria at the end of the 19th century and were joined by more Russian Jews after the Bolshevik Revolution. A third wave of Jews arrived in the 1930s, refugees from Nazi Europe. Most of them reached Shanghai, which had 34,000 Jews by 1941.

During World War II, the Jews under Japanese rule suffered, mainly as did other Europeans. After the war, most of them moved on to

Far East journey

other destinations. The exodus of Jews from China gained further impetus with the Communist takeover, and that community is now extinct. Other communities dwindled or disappeared. However, there is still a scattering of small Jewish communities throughout the Far East.

THEIR STORY is told in a new Hebrew booklet, *Jewish Communities in the Far East*, by the well-known Jerusalem writer on Asian Jewry, Reuven Kashani. He visited all the existing communities and brings back an up-to-date report.

The Jews in the Far East maintain a constant struggle to keep their identity, but there is an inevitable seepage, as the younger generation tends to leave for the U.S., Australia, Israel and other destinations.

Some of the communities receive temporary strengthening from Israelis temporarily living there or from American Jewish servicemen, diplomats or businessmen. Another

factor, reported by Kashani, is the negligible, sometimes non-existent rate of intermarriage.

In Singapore, Rabbi Yitzhak Benzaquen officiates in the synagogue and told Kashani that there is no assimilation among Singapore's 450 Jews, a high degree of kashrut observance and an intense Jewish communal life, including a youth club, Talmud Torah, library, philanthropic organizations, etc.

THREE HUNDRED Jews live in the Philippines, the only Christian country in the Far East. The pre-World War II synagogue in Manila was destroyed in the fighting after the Japanese had converted it into an ammunition warehouse. After the war, it was rebuilt with the help of Jewish GI's stationed on the island; the problem today is that the Jews have moved away from that area, and it is difficult for those who do not ride on Sabbaths or festivals to attend. Plans are now being made to build a new synagogue.

Before World War II, some 3,000 Jews lived in Burma. They fled to India when the Japanese invaded, and only a few hundred returned. After the country achieved independence, the attitude towards all non-Burmans was unfriendly, and many Jews left. Today, fewer than 100 Jews remain, of whom a half are Bene Israel from India.

Hongkong Jewry, originally a Sephardi community, is today almost equally divided between Sephardi and Ashkenazi Jews. About 250 Jews are officially registered with the community, but it is thought that there are several hundred more who, for various reasons, remain unregistered. Here Kashani reports a certain amount of intermarriage, with the younger generation marrying into Korean and Chinese families. Jewish families there try to send their children to study in the U.S. in the hope that they will find Jewish marriage partners while finishing their education.

Before World War II, 2,000 Jews lived in Indonesia. Japanese occupation brought them suffering and the post-war exodus intensified as independence approached in 1949. Fewer than 100 now live there. On the other hand, the community in Thailand has increased since the war. In the 1950s, only a dozen Jewish families lived in the country, but the growth of the American presence has increased the Jewish population, which today numbers 200-300. Since 1966, there has been a community centre, with a synagogue. There is no rabbi, but Jewish American army chaplains perform rabbinical functions when needed.

Japan's 700 Jews constitute the largest community in the Far East. They work largely in import-export and in the professions. The community leaders claim that in the very rare cases where a Jew marries a Japanese, the latter converts to Judaism. Most of the Jews in Japan are of Ashkenazi origin; they are not Japanese citizens, as Japan makes it very difficult for anyone coming from outside to obtain Japanese citizenship. The small Tokyo community has an active centre, which includes a kosher restaurant (with meat imported from the U.S., as in most of these Far East communities) and a mikve.

All in all, the story of most of Far East Jewry is little more than a century old. One wonders if they can survive another century.

HELP ISRAEL OPERA

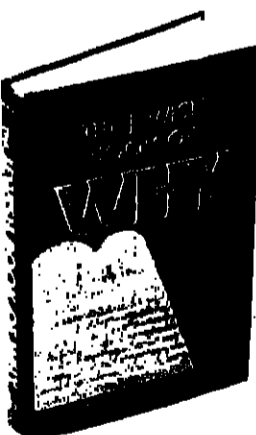
Sarah Caldwell, Artistic Director of the Opera Company of Boston recently returned from Israel. Her conclusion is that Israel can and should have a world-class opera company. Opera Lovers! We need your financial support. Help us establish a new opera company in Israel.

Founder \$25,000 Sponsor 500
Patron 5,000 Friend 100
Benefactor 1,000 Member 25
Please send your tax-deductible contributions to:

AMERICAN ISRAEL OPERA FOUNDATION
276 Madison Ave., New York, N.Y. 10016 Dept. IP2

Name _____
Address _____
City _____ State _____ Zip _____

Need an answer? Read The Jewish Book of WHY



Rabbi Alfred J. Kolatch answers hundreds of questions about Jewish life and traditions. The how and why of nearly every symbol and custom in Judaism are explained clearly and concisely.

Why is a glass broken at the end of a wedding ceremony?
Why do Jews fast on Yom Kippur?
Why are unweavings held?
Why do Jews eat gefilte fish?

The Jewish Book of Why. A welcome gift. A handy reference volume. Share it with your family, or read and enjoy it yourself.

Why not order a copy? SPECIAL to readers of THE JERUSALEM POST \$11.95

Available from the New York office of The Jerusalem Post, and by mail to any part of the world. Add \$1.75 for postage and handling in the U.S. or \$2.50 for Canada. Readers outside North America should allow 8-8 weeks for delivery by surface mail, or add \$6.50 for air mail. (All prices are quoted in U.S. dollars)

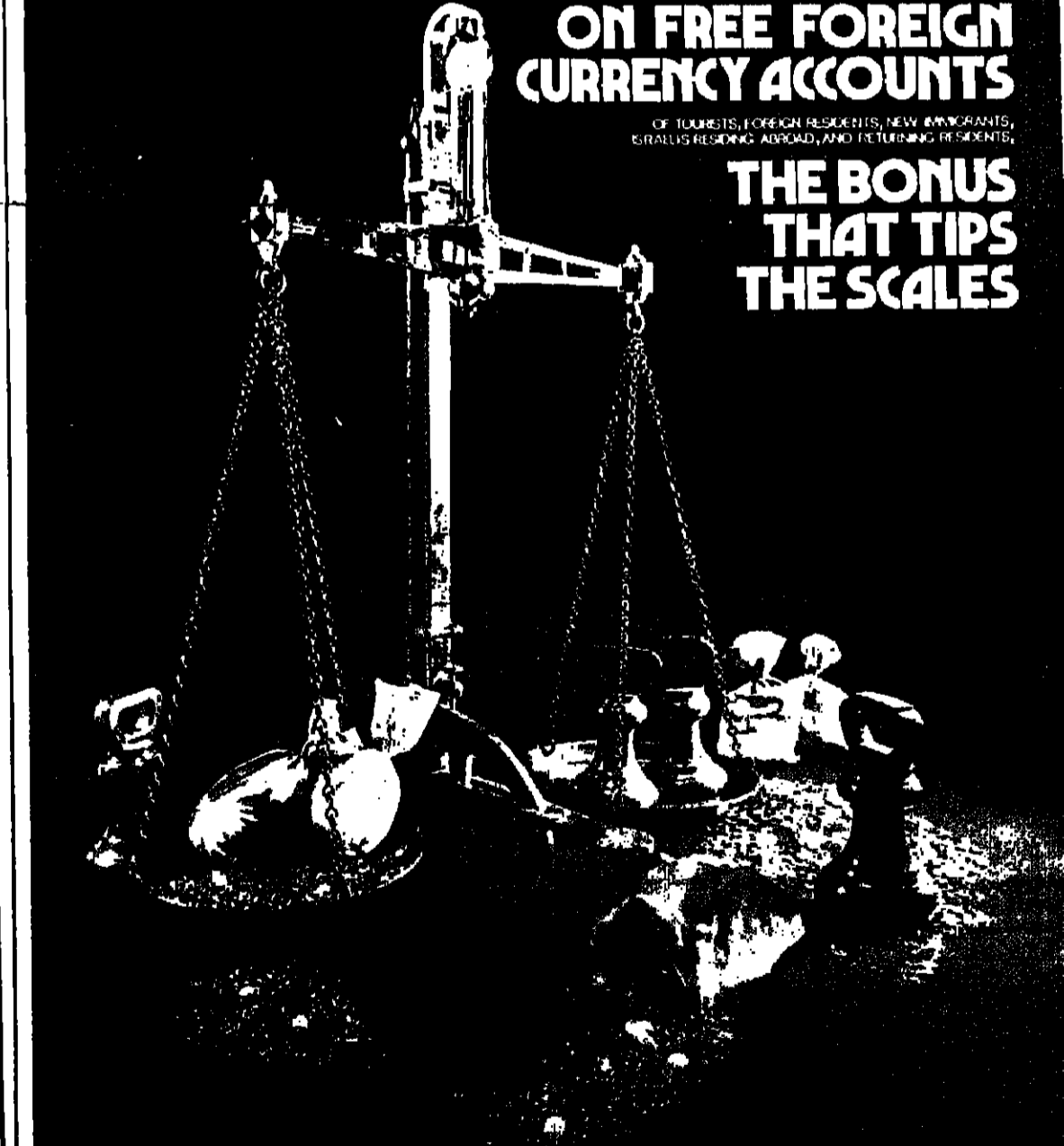
TO: THE JERUSALEM POST, 120 East 60th Street, New York, NY 10022
Please send me _____ copy/copies of The Jewish Book of Why, at \$11.95 each. I have added (circle one) \$1.75 for postage and handling in the U.S., \$2.50 for Canada, or \$6.50 for overseas airmail. My cheque is enclosed.

NAME _____
ADDRESS _____
CITY _____ STATE _____ ZIP _____

TAX-FREE INTEREST ON FREE FOREIGN CURRENCY ACCOUNTS

OF TOURISTS, FOREIGN RESIDENTS, NEW IMMIGRANTS, ISRAELI RESIDENTS ABROAD, AND RETURNING RESIDENTS.

THE BONUS THAT TIPS THE SCALES



ISRAEL DISCOUNT BANK

Head Office: 27 Yehuda Halevi Street, Tel Aviv, Israel, Tel. 03/3637111
U.S. SUBSIDIARY: ISRAEL DISCOUNT BANK OF NEW YORK
Main Office: 111 Fifth Avenue, Tel. 212/515/0500

MOST DISCUSSIONS of the spread of nuclear weapons embrace five official nuclear weapons states, one proto-nuclear state (India), and a number of ambiguous cases. The most ambiguous of them and usually the most important, is Israel.

Since the early 1960s, when the Dimona nuclear reactor began to operate, Israeli nuclear policy has been one of deliberate ambiguity. For many years, this plant was officially described as a textile factory, albeit surrounded by barbed wire and signs forbidding photography.

Speculation on whether or not Israel possessed nuclear weapons became a favorite international parlour game. At politically opportune moments, the CIA has leaked reports that Israel has 10 to 20 bombs "in the basement." Israel has refused to sign the Non-Proliferation Treaty — abjuring manufacture of such weapons — but at the same time, in contrast to India, has not openly conducted any tests. In response to questions, Israeli governments have simply pledged not to be the first to introduce nuclear weapons into the region. As is often noted, this statement contributes to the ambiguity, as the U.S. and Soviets were the first to introduce such weapons, and installed them on their warships and military aircraft in the Mediterranean and the Gulf.

This policy of deliberate ambiguity has allowed Israel to avoid making a commitment, and to preserve a nuclear option without unnecessarily accelerating the pace at which the Arabs develop nuclear weapons or alienating the U.S. At the same time, the policy had the effect of limiting public discussion or debate among Israeli journalists and academics.

Deliberate ambiguity

ISRAELI NUCLEAR DETERRENCE: A Strategy for the 1980s by Shai Feldman. New York, Columbia University Press. 310 pp. No price stated.

Gershon Steinberg



"Moshe Dayan spoke publicly about the strategic importance of nuclear weapons for Israel."

East and Israeli relations with the U.S. and USSR are discussed in detail.

Despite his claim that he will avoid "policy prescription," Feldman argues that the current Israeli policy of deliberate ambiguity should be replaced by an overt Israeli nuclear force. This force would consist of 30 to 40 weapons in the range of 10 to 20 kiloton range. (A twenty kiloton nuclear weapon has an explosive power equivalent to 20,000 tons of dynamite. This is roughly the size of the weapons used against Hiroshima and Nagasaki in 1945, and which caused over a hundred thousand deaths. The U.S. and Soviet Union possess weapons that are as much as 1,000 times more powerful.) The purpose of the book, then, is to persuade its reader of the logic of "taking the bomb out of the basement."

FELDMAN MAINTAINS that the current ambiguous nuclear status of Israel weakens the credibility and deterrent value of this weapon. This ambiguity might result in misunder-

standing, to the degree that an Arab leader, such as Gaddafi, might overlook the current Israeli threat. A situation could occur then in which Israel would have to demonstrate its nuclear capability in the middle of a war. The object of deterrence is to prevent the need for such a demonstration. If deterrence is successful, the threat is never put to the test: if current Israeli policy results in a weak or inadequate deterrent, then it should be changed.

The open declaration that Israel possesses an operational nuclear force would diminish the chances of misperception. Such a declaration would include notice "that any attempt to cross Israel's border by a significant military force would be countered by extremely high levels of punishment," (i.e., the use of nuclear weapons against Arab cities). Command and control over the use of nuclear weapons can be solidified by an overt nuclear posture, and "standard operating procedures" developed to avoid panic.

A NUMBER of conditions for bringing the bomb "out of the basement" are set. First, to limit adverse reaction in the U.S., Israel should wait until an Arab or Islamic nation detonates its own weapon. Second, and more important, Israel should link this change in nuclear policy with specific concessions, and with steps towards a settlement of the Arab-Israeli conflict. (This was apparently also advocated by Dayan.) At one point, Feldman suggests that the Fahd plan be accepted as a basis for negotiation, but the thrust of the argument is based on an Israeli withdrawal in the Golan and the West Bank. "Once Israel withdraws to lines similar to those she held before 1967, declaring at the same time that any significant crossing of these lines would meet nuclear punishment, Arab figuring will change dramatically."

After such a withdrawal, Israel would not be in a position to give up more territory without sacrificing its survival as an independent state. Thus, the threat to use nuclear weapons when these borders are crossed becomes credible. In contrast, an attack on the occupied territories cannot be deterred by a threat to resort to nuclear weapons, since Israel will not invite nuclear retaliation unless it fears annihilation. As the Yom Kippur War demonstrated, Israel can survive an invasion which does not penetrate its heartland significantly. Furthermore, although attempts to reclaim

"Arab" lands in the Golan and the West Bank might be difficult to deter, the Arabs are sufficiently reconciled to Israel within the pre-1967 borders to avoid very costly attempts to destroy the Jewish state.

FELDMAN'S WORK is meticulous but he fails to make a compelling case for an overt Israeli nuclear posture. Many of his arguments are incomplete, and he fails to consider some of the most crucial evidence. For example, much of his argument hinges on the assumption that the current ambiguous nuclear threat is subject to misunderstanding, and might be ignored. However, there is ample evidence that the Arab states, including Libya, do not underestimate the Israeli nuclear capability. The periodic leaks from the CIA and broad hints from Israel are sufficient to reinforce this picture.

Feldman tends also to downplay the potential costs of a nuclear arms race in the region. As the other nuclear powers have demonstrated, each weapon begets a response, and must be replaced or supplemented in a short period. The British have learned that a "simple" nuclear force requires progressively more expensive technology. Each participant in the arms race continues to seek an edge, and this leads not only to high costs but to an unstable situation. The "shared" U.S. and Soviet definitions which Feldman observes are all but invisible to others, and the strategic balance is perhaps more unstable than at any time in the past 20 years.

Furthermore, the assumption that an overt nuclear force will somehow decrease the need for, and therefore the costs of, conventional forces is unsupported. According to Feldman, "as Israel moves from defence to deterrence, the financial burden imposed by its current posture, as well as the need for enormous quantities of sophisticated conventional weapons would decrease." This argument is used also to establish that an overt nuclear Israel would be less dependent on the U.S.

The evidence, however, points in the opposite direction. In the Eisenhower period, the U.S. expected also that a nuclear force could substitute for conventional forces and lower costs. In reality, the U.S. found itself spending more, as both conventional and nuclear forces had to be maintained, and each had to be adapted to the other. The U.S. nuclear deterrent did not prevent crises and conflicts in Berlin, the Middle East and Asia. Similarly, the British nuclear force did little to dissuade Argentina from invading the Falklands. With its budget devoted to the nuclear force, Britain neglected its conventional forces, but found the latter to

be most important.

The threat to use nuclear weapons is credible only in the last resort. Somewhat reckless Arab leaders might conclude that "salmi tactics," in which the Arab states would, in times of crisis, slice off pieces of Israel's borders, would not invite a nuclear response. Few Israelis would want to be left with the option of gradual surrender, or resort to nuclear weapons. As a deterrent, such weapons are most effective when they are at the end of the "escalation ladder." They stand out as a potential last resort to avoid annihilation. A clear strategy, whose base is in tanks, planes and all the weapons of a modern conventional army, must support this capability.

FINALLY, Feldman's attempt to minimize the likely reactions of the U.S. and the Soviet Union is not convincing. He concludes, from an examination of their basic interests and in the light of previous experience, that neither is likely to come down heavily on Israel. After all, the U.S. responses to the Indian and Pakistani work on nuclear weapons was weak and of little consequence.

A closer examination, however, reveals that the Israeli case is different. Pakistan benefited from the Soviet invasion of Afghanistan, and India has been able to play off various suppliers against each other. Israel cannot count on American support or inaction. She is not likely to enjoy the leverage provided by a Soviet invasion of an adjacent country nor can she turn to other arms suppliers. Perhaps criticism and condemnation may be the only response, but it would be foolhardy to rule out other more costly penalties. An overt Israeli nuclear stance might create enough hostility in the U.S. to allow for a total arms embargo, which would be a disaster. The likelihood of greater Soviet military support for the Arabs must also be considered.

Summing up, then, the benefits which are likely to accrue from abandoning the current policy of deliberate ambiguity in favour of an overt posture are minimal, and the risks are all too easily underestimated. As long as the Israeli bomb stays "in the basement," there is a chance, however small, that a nuclear arms spiral in the Middle East can be avoided. Once Israel is a proud member of the nuclear club, any pressures on France and other nuclear suppliers to withhold assistance to Iraq and Pakistan will vanish. The current policy adequately serves Israel's security interests, and leaves the way open for possible agreements, whether explicit or tacit, for keeping the nuclear cancer under control in this part of the world. □

S. Vichar, who barely let Dr. Fuchs get a word in edgewise. Not all the interviews are equally engrossing, and one could have wished for more extensive remarks about what the writers have written, but I enjoyed reading the book and learned a good deal from it. I shall certainly keep it for reference when I encounter works of those writers whom I have not yet sampled.

Unfortunately the book is marred by certain signs of carelessness, typographical errors such as writing World War II as World War I, Berdyczewski. And, all things considered, it is somewhat slight. If one compares these interviews with those which appear in *The Paris Review*, for example, one cannot

help being disappointed — although for my part, at least, I am much more interested in reading about Yoram Kanik and Itamar Yoz-Kest than the writers set up by Plimpton and Co. □

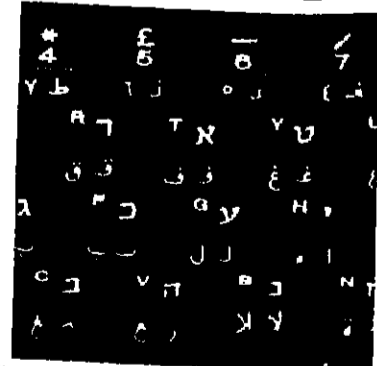
Introductory course

ENCOUNTERS WITH ISRAELI AUTHORS by Esther Fuchs. Micah Publications, Marblehead, Mass. 96 pp. \$7.50

Jeffrey M. Green

things are what you grow up with. If you grew up somewhere else, the things that you read will have their own peculiar resonances, but not native Israeli resonances. One may be reading the works in the original Hebrew, but to some extent one will

be reading them as translations. Several shortcuts are available to us: actual translations to cut reading time, courses, the literary pages of the papers, radio and television programmes, and books like this one by Esther Fuchs, an Israeli who teaches Hebrew literature in Texas. It begins with an interview with the omnipresent Professor Gershon Shaked, who seems to have read everything, remembered it, ruminated upon it, and come to incisive conclusions concerning it. Following that interview, we meet eight prominent writers, from the elusive Amalia Kahana-Carmon to



David Levy meets one of his sons near the front during the war in Lebanon.

Minister with a mind of his own

During the war in Lebanon David Levy was recognized as a politician who thinks for himself, writes Arye Avneri in the final extract from his biography of the deputy prime minister.

IT WAS ONLY during the war in Lebanon that the press suddenly discovered what many public figures already knew: that David Levy was a person of status, ability and authority, with considerable influence on the basic structures of national life. Those of sharper perception had seen the influence he was exerting on foreign affairs and national defence even before the start of the war.

Begin had also indicated the confidence he had in his deputy during the visit of French President François Mitterrand, when he sent Levy to appear in his place at a press conference that was being broadcast live to France.

Operation Peace for Galilee was not born overnight. From the time of the American-negotiated ceasefire with the PLO in 1981, it had been clear that Israel could not, in the long run, agree to allow its northern settlements to be held hostage by the terrorists. The government met a number of times to consider options suggested by the military for the removal of the threat. Levy's declared position was that there was no alternative to the option of taking action to destroy the threat at its roots. But even then he warned that political considerations must be taken into account along with the obvious military ones, lest the government find itself simply a branch of the military command.

On the basis of these convictions Levy had a number of conflicts with Defence Minister Ariel Sharon and with Begin himself, both before the war and, more important, during the war itself.

But whenever he visited the troops at the front as a representative of the government, he was surrounded by soldiers who embraced him and clasped his hand. The warmth they felt towards him was very real.

LEVY'S LOYALTY to the prime minister often put him in a dilemma. More than once he found himself in opposition to the policies of Ariel Sharon which were supported by Begin.

In an interview, Levy said: "It is no secret that I have a great deal of respect for Prime Minister Begin — as a statesman, as head of the party and as one of the greatest men I



have ever known. I trust his judgement, but I haven't stopped thinking for myself. This process is essential, for that's what I'm supposed to be doing as an elected representative and as a member of the government."

In all his government positions, whether dealing with public or military issues, Levy has operated according to a set of basic principles:

- To prevent the loss of human life, and especially the lives of Israel's soldiers.
- To try to prevent the isolation of Israel and, whenever possible, to act in agreement with the United States.
- To avoid no-exit situations.

In retrospect, it seems that Levy has only partially succeeded in achieving these goals. A number of decisions taken by the government and a series of steps to which the government agreed (in the words of Begin, "sometimes before the fact and sometimes after") did bring about the erosion of Israel's international position.

Israel's isolation became a fact, the country entered into one of the most difficult periods in its history and Israel's relations with the U.S. reached an all-time low.

As far as the third principle is concerned, only time will tell. □

From David Levy, by Arye Avneri. *By arrangement with the author and Keshet Publishers, Tel Aviv. Translated for The Jerusalem Post by Dvora Ben Shaul.*

CLASSIFIED

ADVERTISING RATES. Display, U.S. \$29.00 per single column-inch. Classified: U.S. \$1.10 per word (minimum 8 words). Classified ads must be paid for in advance and must be received in Jerusalem 8 days prior to publication. Advertisements may be booked via The Jerusalem Post Head Office in Jerusalem or The Jerusalem Post U.S. Office in New York. For the addresses see publisher's statement, page 2.

EXCHANGE

WANTED DWELLING IN JERUSALEM. Well exchange. Large beautiful duplex beach penthouse in Puerto Rico. Tel. (P.R.) (099) 27-463, 727-1600.

DWELLINGS

JERUSALEM. 11 rooms, phone, furnished, modern appliances, \$475.00 monthly or exchange for similar in Los Angeles. One year beginning June 1st. Tel. 02-699129, P.O. Box 4407, Jerusalem 91043.

ONE BEDROOM, ground floor heated apartment, completely furnished, telephone, TV in Rehovot, bus 9, from July 1984 through June or July 1985. For responsible older couple or single person. 1. Golan, 14. Sadya. Tel. Jerusalem 92567 or phone 02-660142.

FOR RENT IN JERUSALEM. 11 rooms, American furniture, gorgeous view, Rehovot, Tel. (P.R.) 216-481-350.

HOLIDAYS VACATION. Fully furnished apartment, Wink, Plus Marek 15 Hwy. 1200, Tel. 02-667883.

JERUSALEM. 11 room cottage fully furnished, kitchen, bath, hot water, TV, etc. Tel. 02-667883.

OLD JERUSALEM. 11 room, fully furnished, hot water, bath, hot water, TV, etc. Tel. 02-667883.

ELAVI

RAMAT AVI. Aug. Nov. Apt. for rent, or exchange for similar in N.Y. area. Tel. (02) 863-1665.

NETANYA

BAYIT VEGAN. 4 rooms, small building — lower floor — arrange to visit now. Large selection of choice apartments in all of Jerusalem. Ambassadors 02-668191-4.

LARGE CONDOMINIUM, FURNISHED, on the beach, Netanya, Israel, for rent. Call evenings USA (212) 964-7823.

NETANYA QUALITY, REASONABLE PRICE. 11 room apartments, all year round David Golan P.O. Box 3055, Netanya, Tel. 03-52116, evenings.

PLOTS

WE BUY LAND! Properties in Israel, W. Golan, 14/A. Kefit Benvenenim, Jerusalem 92106, Tel. 03-662753.

SERVICES

SECURITY R. UNIT G2, micro films, Ashley Lane, Bradford B7, York, UK. SERVICES PROTECTIVE AND INVESTIGATIVE.



KETUBAH New limited edition decorated marriage contracts now available at selected Judaica shops & from KESSET STUDIO P.O. Box 692 Brookline MA 02148 USA

great deals on wheels

elkan rent a car

Tel Aviv: 112 Hayarkon St., Tel. 03-280327, 280671
Jerusalem: 36 Keren Hayesod St., Tel. 02-636183, 699093
Ashdod: Tel. 053-34177
Tel Aviv: 34170, ATTEL DAN

Prices valid from May 1, 1983

OUR SPECIAL OFFERS!

- \$74.90 per day (includes insurance, taxes, tolls, etc.)
- \$7 per day (includes insurance, taxes, tolls, etc.)
- \$27 per day (includes insurance, taxes, tolls, etc.)

Supermarket For Sale

due to early retirement, supermarket, employing 40 people, for sale. Situated in one of the best areas of Tel Aviv. High turnover and good profit.

U.S. \$600,000. Owner willing to assist in facilitating smooth takeover.

Reply: P.O. Box 39791, Tel Aviv, Israel.

EXCHANGE

Luxurious 7 room villa in village in Jerusalem valley. Twelve minutes from city on main Tel Aviv highway. Wonderful view, privacy, plus car.

FOR

Suitable house or apartment for four in Central London. Suitable also for 4-5 weeks from mid July to mid August.

Contact: Avy Zohar Nave, 55 Moshav Shavim, Tel Aviv 61065. Tel. 02-51807.

L'EYLAH

Published by the Office of the Chief Rabbi, Avraham House, Tavistock Square, London, WC1.

Subscription: £12.00 per annum (12 issues) / £4.00 per annum (including postage)

U.K. £12.00 per annum (12 issues) / £4.00 per annum (including postage)

ABROAD £22.50 (\$4.00) per annum (including postage)

Apartment Wanted in Netanya

2 bedroom furnished apartment, mid-July to mid-August. Two adults. Must be close to beach and main street. Write: Stal, 18 Silvergasse Road, Willowdale, Ontario, Canada M2L 2N6. Call (416) 446-1181.

STAMPS OF ISRAEL

Stamps and covers of every issue since 1948. For free price list and descriptions, write ISRAEL STAMP COLLECTORS SOCIETY, P.O. Box 854, Van Nuys, CA. 91408. (213) 897-6498.

AUTHORS WANTED BY N.Y. PUBLISHER

Leading scholarly book publisher seeks manuscripts of all types. Fiction, non-fiction, poetry, journals, scholarly and religious works, etc. New authors welcomed. Send for free reader JP 1. Vantage Press, 516 W. 34th St. New York, NY 10001 USA.

YOUR AD HERE

will reach and sell 150,000 of the most affluent, influential readers in the world.

For complete information and rates, call or write The Jerusalem Post, 120 East 68th Street, New York, N.Y. 10022. Telephone: (212) 355-4440.

Cabinet's first woman member

Sarah Doron tells 'The Post's' Lea Levavi of what she hopes to do as the third woman minister in Israel's history.

ing public awareness on consumer issues.

"In addition to fighting for women's rights in all aspects of life, I think women who reach high positions can give other women confidence in themselves," she says. On the practical level, she mentions her work for passage of the Equal Opportunities in Employment Law.

"I had three purposes: to eliminate discrimination in job ads, in hiring and in promotions on the job. So far, the law deals only with the first two. Several newspapers have been indicted on charges of running discriminatory ads, and I hope the cases will be heard soon."

She says she will continue to work not only for elimination of discrimination on the job, but also for equality for women in all aspects of life. At the same time, she believes that equality requires more involvement by women themselves. "I hope women will develop the confidence to want all that they are capable of having and being, and to go out and get it."

FOR NINE years prior to her election to the Knesset in 1977, she served on the Tel Aviv City Council. "I was in Houston when they elected a woman mayor there. Here we do not have even one woman mayor or deputy mayor, and very few women on local councils. I think women's priorities on the issues that affect our everyday lives, which are the issues municipalities and local councils handle, are the right priorities."

Has being a woman hurt her political career? It may have hurt a little at first, she says, but later, such as in getting elected to the Knesset, it helped. "At this point, I really don't think it makes any difference."

How does her architect husband Aaron feel about her political career? "When we first met, I was 17 and very active in the Scouts. Public life was always important to



me." She had intended to study law in England, but World War II and her marriage thwarted those plans. "When my daughter was in first grade, I became active in the Parents' Association and after that in the party."

Though she says she has no higher personal ambitions for herself, she has ambitions for the Likud (Mr. Begin's Herut party and the Liberals) government. She hopes, needless to say, that the Likud will remain in power for many years to come.

"I really do not mean power as much as I mean public service. I think our job is to serve the people. There is still a lot to be done — for instance, more effort toward economic independence. And the social gaps in society must be closed. At least, we have had the courage to admit that the problem exists and to confront it, head on, through efforts like Project Renewal. Sure there is bureaucracy, and not everything goes smoothly, but I think we are going in the right direction."

Asked her views on Judea and Samaria, she says she could sum them up in one word: survival. We need Judea, Samaria and Gaza for Israel's security, she believes, and Jewish settlement there, with autonomy for the Arab residents, is the only viable solution. "When I came to Israel from Lithuania in the 1930s, Jaffa was an Arab city. I grew up here in Tel Aviv in close proximity to an Arab population. That does not have to be a problem."

She says she is not sufficiently knowledgeable about negotiations with Lebanon to venture an opinion, and she looks forward to knowing more when she joins the cabinet. "What I can say in the meantime, though, is that we have become impatient. We want everything now."

"We want peace now, and trips abroad, now, and everything now. It took 30 years to make peace with Egypt, and it will take more time for the peace to develop. I, too, would like to see an agreement with Lebanon tomorrow, but if that cannot be we have to learn to bide our time."

The group celebrated its fifth anniversary last week — Habimah was without "Friends" for its first 60 years. The major event was a reception at the President's House, where a film in English about Habimah and about the association's activities had its premiere. The purpose of the film is to recruit more support abroad for the theatre — professional as well as financial. Habimah already has friends associations in New York, Frankfurt and Caracas, and organization meetings are planned for London and Toronto in May.

"This is not just another group to collect money," says Ora Goldenberg, founder and chairman. "We're concerned with what a national theatre should do, what's special about it."

The Friends have renewed a programme for young people which lasted about 30 years ago. It offers performances supplemented by behind-the-scenes glimpses at the role of a director or scene-designer or other participant in the production. Membership is subsidized for about half the 1,000 participants.

The Friends also supplement the Omanut La'am programme (Art for the People) by providing funds to take the theatre to development towns where members of the company meet workers in factories, and housewives anywhere but over a hot stove.

Other projects include scholarships to actors who are outstanding either in the art or in their willingness to work in the community, and special reduced subscription rates for adults from disadvantaged neighbourhoods on the outskirts of Tel Aviv.

The Friends themselves — over 200 couples now, says Goldenberg — pay high prices for their subscriptions and get 10 to 12 closed performances a year. All the banks have

Yalour, let's say, is an evolving concept.

was backed by Energy Minister Yitzhak Moda'i, and Doron notes that Moda'i made a very nice gesture in suggesting that after the secret ballot, there be an open vote in which I should be elected unanimously. It was done."

Even Avraham Shapira of Agudat Yisrael, who had publicly said his party would vote against her appointment were it put before the Knesset, called her to congratulate her. MK Doron's opposition to the "Who is a Jew" amendment to the Law of Return has angered the four Aguda MKs, but she says they may not vote against her when her appointment comes before the Knesset for approval. "Rabbi (Menachem) Porush, with whom I have worked closely on the Knesset Labour and Social Affairs Committee, gave me to understand that there was no such party decision."

Asked her views on Judea and Samaria, she says she could sum them up in one word: survival. We need Judea, Samaria and Gaza for Israel's security, she believes, and Jewish settlement there, with autonomy for the Arab residents, is the only viable solution. "When I came to Israel from Lithuania in the 1930s, Jaffa was an Arab city. I grew up here in Tel Aviv in close proximity to an Arab population. That does not have to be a problem."

She cannot gauge what the Liberals' electoral strength would be were they to run in an election alone, but says it does not matter, because the decision to form Gahal and later the Likud were the right decisions. "Thirty years ago, none of us dreamed that we would come to power. The road through the opposition desert seemed very long."

In the party's central committee vote on the nominee for the cabinet seat, she received 110 of the 231 votes cast. Her nearest competitor was Deputy Agricultural Minister Pessah Grupper with 89 votes. He

always assumed that at a meeting of architects, the woman architect present would serve the coffee or keep the protocol. Ostrowitz got tired of being called *maidee* by her male colleagues.

She met other women who had similar complaints and an interest in doing something about it — for instance, lobbying in the Knesset for equal pay and the right to abortion. *Noga* grew out of those encounters.

"I don't mind if women come to me and say, 'I read this and don't agree with the research it's based on,' but they say instead, 'everything's all right with me.' They say, in effect, 'We had a female prime minister, so it doesn't matter that women get 30 per cent less pay than men.'"

Why don't women read more about the problems of their own status and identification? It's a matter of availability, Ostrowitz thinks. People choose their reading on the basis of reviews, hearsay, and what they see around. In Israel, not much is "around," and only recently has some of this literature been translated into Hebrew.

Besides, women who have a problem taking themselves seriously — and that's most of us in one way or another — also have trouble taking seriously the books they write. And, there is always the danger that they'll be convinced by what they read and have to do something about it.

Noga received considerable attention as the result of its sym-

The other voice

'Post' Reporter Marsha Pomerantz finds from Rachel Ostrowitz (picture below) how five women put out a feminist magazine on a shoestring budget.

"Information" says Rachel Ostrowitz, one of *Noga's* five editors, whose apartment serves as their office. "We need information. Just recently a book came out about women's independent travels in the 19th century. Why did it take so long to find out? We have to bring it to the attention of both men and women."

"And we need models," she adds. "I studied architecture for five years and never discovered a single woman who could be a model in what is considered a 'male' profession..."

Noga hasn't yet run an article about women architects, as far as I can see — but it has had one about Hypatia, the mathematician of ancient Alexandria, and about the first American female astronaut.

Other articles: the status of women in the Middle Ages; Jewish women who held "salons" in 18th- and 19th-century Germany; a long fictionalized description of the first night of a bought Yemenite bride (which aroused in me more prurient interest than righteous indignation).

Additional *Noga* topics included women as labourers, and methods of birth control.



By way of recommendation, I can only say that each time I start scanning an article I haven't read yet, I end up reading most of it and going on to the next. The poetry, like most political poetry, is pretty bad.

Ostrowitz has short blonde hair, blue eyes, a lot of nervous energy, and some doubts about whether she can communicate the importance of feminism to women who remain sceptical. She would rather have *Noga* speak for itself — and it does.

Her own interest in feminism has developed partly because of experience in her profession: it was

THE ARTS

MORE THAN any other profession or vocation practised in Israel, the creative process in music is continuously undergoing changes and re-evaluation. Change in style, approach and intention; experiments in trends developed abroad. There is much exploration of new techniques which seem to open up new possibilities of expression and give greater, if not complete, freedom to hold composers who think either that more traditional forms are exhausted or that one has to swim with the tide in order to be regarded as at least contemporary, if not avant-garde.

Electronics offer a completely new vista, while collage, aleatorics, graphics, and the employment of extra-musical noises seem to have lost their glamour (if they ever had any). Naturally, in a period of search and experimentation, licence is given to anybody or, rather, is taken by those negators of evolution and detractors of tradition who look for different things in their "compositions", and intend to express their personal originality rather than musical values.

It is a historical fact that in such periods of change and re-evaluation, no great works are created, as the general insecurity, lack of experience with the new media, perhaps also lack of self-criticism and self-control, are not

WE ALL get by with a little help from our friends.

Habimah, the national theatre, has a Friends Association with an office between the wings of the theatre and the offices of the management, so they can put a finger out occasionally to test the wind direction.

The group celebrated its fifth anniversary last week — Habimah was without "Friends" for its first 60 years. The major event was a reception at the President's House, where a film in English about Habimah and about the association's activities had its premiere.

The purpose of the film is to recruit more support abroad for the theatre — professional as well as financial. Habimah already has friends associations in New York, Frankfurt and Caracas, and organization meetings are planned for London and Toronto in May.

"This is not just another group to collect money," says Ora Goldenberg, founder and chairman. "We're concerned with what a national theatre should do, what's special about it."

The Friends have renewed a programme for young people which lasted about 30 years ago. It offers performances supplemented by behind-the-scenes glimpses at the role of a director or scene-designer or other participant in the production. Membership is subsidized for about half the 1,000 participants.

The Friends also supplement the Omanut La'am programme (Art for the People) by providing funds to take the theatre to development towns where members of the company meet workers in factories, and housewives anywhere but over a hot stove.

Other projects include scholarships to actors who are outstanding either in the art or in their willingness to work in the community, and special reduced subscription rates for adults from disadvantaged neighbourhoods on the outskirts of Tel Aviv.

The Friends themselves — over 200 couples now, says Goldenberg — pay high prices for their subscriptions and get 10 to 12 closed performances a year. All the banks have

'Folk' challenge

MUSIC AND MUSICIANS/Yohanan Boehm



Naomi Shemer

conductive to creativity.

As seems natural in these circumstances, the older generation of Israeli composers hardly go public any more. They have either stopped composing altogether, or they do not want to try out new ways and means, or cannot conscientiously do so.

The middle generation produces very little, and the performance of a new composition on our stages is a rarity. The young, the fledglings of music academy classes, have to



Yehoram Gilon

learn to master their freedom, and so far an outstanding talent has appeared.

AS IN OTHER fields in our new society, we face a unique situation which, as far as I know, has no parallel anywhere else. A look at personalities and dates will explain. Music was hardly a factor during the decades of pioneering and early immigration. Of the more important figures in writing songs with a folk character and reflecting the in-

fluences imported with them or, rather, through them, most came from Russia, and later also from Germany, Bulgaria, Turkey, and other countries.

Jerusalem-born Ezra Gubai (1921-1974) seems to have been the first musician who tried to combine oriental melos with a new Israeli expression in tune and rhythm (in which Admon-Gurochov was also a pioneer). Pash Greenspoon (b. 1900 in Jaffa) and Emanuel Zamir (Pelah Tikva, 1934-1962) contributed songs that are still being sung in our schools.

Not herself a composer but one who acquainted many composers with the oriental traditions of the Jewish communities was the singer Bracha Efron (born during World War I in Jerusalem).

BUT IT WAS only much later that a "native" composer made the hit parade and created a new style of Israeli songs which has retained its popularity over the years: Naomi Shemer, who was born in 1930 at Kvatrat Kinnetet. And only Yehoram Gilon, a Jerusalemite, broke through the barrier of mainly Eastern European influence and put a new kind of Israeli popular song on the map, while folkloristically-motivated composition degenerated into imitations of foreign styles and

reached the level of the Eurovision contest.

The evolution of what could be recognized as a kind of Israeli folksong was further complicated by the problem of language. While most of the early songs sung in Eretz Yisrael bore the strong imprint of a foreign culture, with either texts simply translated or new words adapted, but sung with the Ashkenazi pronunciation, it was not until the 1940s that modern Hebrew in the Sephardi mode influenced composers' rhythmic and melodic style so that it conformed with the commonly accepted way of pronouncing and accenting our language. One can easily see, by singing by checking its use of the words — whether the accents are "wrong" (as in *Hatikva*), or whether the words fit properly into the rhythmic pattern of the melody.

CREATING a new folk music when the whole world is badly neglecting its national musical heritage is a unique challenge, complicated by the heterogeneous traditions of the many Jewish communities gathering in Israel after having been exposed to foreign influences for centuries. Probably even a greater problem is the creation of a national folk music in an era of mass communication, when television, films and records carry everything everywhere in no time

Dispute over culture centre

By CAROL COOK
Jerusalem Post Reporter

TEL AVIV — Zionist Organization of America President Ivan Novick says that the ZOA has decided to establish a cultural centre in Jerusalem and is considering the sale of its Tel Aviv centre, ZOA House, to the left-wing Kibbutz Arzi movement.

Novick, who was in Israel to attend the conference on Soviet Jewry, told *The Jerusalem Post* however that the ZOA would "never leave Tel Aviv," saying that he favours moving the ZOA House activities to smaller quarters on another site. He promised that any profit from the proposed sale would be put into the new Jerusalem and Tel Aviv centres.

A source close to the ZOA said the organization had been offered between \$4 million and \$5 million for the property in Tel Aviv.

Novick was interviewed after meeting with the local ZOA management committee, which adopted a unanimous resolution opposing the proposed sale. Committee chairman Jacob Grauman stated its objections to transferring ZOA House to "a left-wing organization and to shutting the only Liberal cultural centre in Tel Aviv." ZOA is close to the Liberal Party.

The ZOA leader described as "scurrilous" reports that financial hardship was forcing the organization to sell ZOA House, built on land acquired from the Israel Lands Administration in 1952. There are reports that ZOA is operating with a \$2.5 million deficit.

Award for composer

Composer Ya'acov Gilboa has been named first recipient of the Prime Minister's Prize for Israeli Composers. The prize is sponsored jointly by the Israeli Composers Union and the art and culture council of the Education and Culture Ministry.

Making friends

CURTAIN CALL/Marsha Pomerantz



Ora Goldenberg

joined."

Habimah has been criticized for the uneven quality of performances and for preferring imported plays to the cultivation of local writers — though general manager Shmuel Omer insists the repertoire is about half-and-half, foreign and "Israeli or Jewish." This includes productions in the large hall, the small hall, and Habimartel, the sometime cabaret.

Goldenberg says the Friends have no direct influence on the choice of repertoire, but they have, for instance, contributed IS100,000 for the re-opening of Habimartel and the production there of Yosef Mundi's *Messiah*.

The problem with Habimartel, says Omer, is that there is nowhere else to put the Theatre's carpentry shops. Until new workshops are built on the roof — in about a year — the prospects seem dim for the establishment.

The film, produced and directed by Yoram Levy, gives quite a respectable picture of a national theatre consolidating a developing culture and going out to meet the country that supports it. But I could have done without the flashback to the Ma'lot massacre and the direct pitch to the viewers at the end.



Zubin Mehta

It was Habimah's youth programme that first interested Goldenberg in theatre. She did some amateur acting, then intermittently had three children and took a law degree. She has never practised law and says she studied partly to understand what occupies her husband, Amnon, who has just stepped down as president of the Bar Association, "24 hours a day." Now that's friendship.

THE ISRAEL Philharmonic Orchestra spent most of the month of March making friends in Japan. They were invited, all expenses paid, by the second-largest TV network, Chukyo TV, for nine concerts in six cities. Part of the first concert — which was Paul Ben-Haim's *Psalms*, Brahms' *Double Concerto* and Stravinsky's *Rite of Spring* — was broadcast at the time, and will be shown again in its entirety this month.

One critic, in the *Daily Yomiuri*, went as far as to say that the orchestra "struck Tokyo like some force of typhoon or earthquake."

The more subdued *Tokyo Shinbun* said the Brahms and Stravinsky were characterized by "depth rather than bravura," and the English-language *Times of Japan* said "the hallmark of these splendid musicians is their absolute unanimity and generous warmth of tone."

REJECTING THE PROPHETS' TEACHING

To the Editor of The Jerusalem Post
Sir, — In advocating the banishment and excommunication of Arik Sharon, Rabbi Jonathan Perlman ("Rejecting the prophets" — March 20) is himself rejecting a basic teaching of the prophets, namely, that a person who erred may continue to serve the Lord and His people.

King David was not only "responsible for not having done enough to prevent the death of Palestinian civilians," as Rabbi Perlman quotes the Kahan report on Arik Sharon; he was recognized as the "the man" who instigated and ordered the death of the innocent Uriah so that he might be free to marry Bat Sheva. However, having recognized the error and having paid the

penalty, David continued to reign as King, and Solomon, the son of that ill-conceived marriage, was permitted to ascend the throne of Israel and to build the Holy Temple, because the prophets believed in forgiveness and our forefathers practised it.

If, following the incident of Uriah and Bat Sheva, the Jewish people throughout the centuries could continue to refer to David as "the sweet singer of Israel", and to use his Psalms in prayer, the Young Israel of America, and the household of Israel everywhere, may, and should, continue to listen to Arik Sharon, and benefit from what he may have to offer.

RABBI ABRAHAM J. EIRLICH
Jerusalem.

FREEDOM OF RELIGION

To the Editor of The Jerusalem Post
Sir, — I left Canada to live in Israel when I became a second-class citizen in Quebec by virtue of language. I arrived in Israel only to discover that I am a second-class citizen by virtue of religion since Conservative and Reform Jews have no rights in Israel.

I could live free as a Jew in Canada than I can here, since my synagogue and my rabbi were recognized by the federal and provincial governments. All religious ceremonies, weddings and funerals included, could be performed by all registered rabbis whatever their denomination. I have stood at the ramparts for Soviet Jewry and Jews in Arab lands. For years, I fought the propaganda battle for the State of Israel. Who will fight for me now that I need help?

Where are all the Israelis who, like me, respect the Orthodox but

have no desire to follow their dictates? Where are all those who have enjoyed services in Conservative, Reform and Reconstructionist synagogues abroad? Where are the Knesset members who know that it is unjust to live, as we do, under the dictatorship of the rabbinate, an organization which, if unchecked, will become more powerful than the government itself.

Jews were always at the forefront of campaigns abroad to separate state and religion. It is a tragedy that, in Israel, religious intolerance is encouraged and protected by the government, and it is sad that the Orthodox feel so threatened by Conservative and Reform synagogues. But it is sadder still that the people of Israel, who are ready to do battle for their country in time of war, are so apathetic when their rights are denied them.

HIDA MORRIS MILLER
Tel Aviv.

HYPOCRISY IN CRITICISM

To the Editor of The Jerusalem Post
Sir, — The recent editorial "Democracy's day," was right on target. Israel can hold its head high: the Kahan report was intensive and forthright; and, after all, the Commission was appointed by the elected head of the government, Menachem Begin.

Nonetheless, Jews around the world share the perplexity and frustration of Israelis that a Jewish

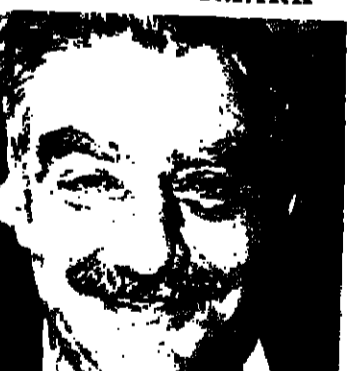
state is held to a hypocritical double standard. With a high ethical commitment, we Jews can hold ourselves to whatever standard we wish. But it is not for others to demand of us more than they demand of themselves.

HARRISON J. GOLDIN
Comptroller,
City of New York
New York.

KNESSET MEMBER'S DAMAGING REMARK

To the Editor of The Jerusalem Post
Sir, — I approve the editorial of The Jerusalem Post of March 18, criticizing the Deputy Knesset Speaker Meir Cohen for having said that "Israel made a fatal mistake when it did not drive 300,000-300,000 Arabs of Judea and Samaria across the Jordan in the 1967 Six Day War."

I would like to add one remark: on the day Mr. Cohen made that statement, we discussed "Human Rights" at the Jerusalem World Conference on Soviet Jewry. Since it is generally accepted that human rights and moral principles are universal, such a statement and the attitude it reflects, on the part of a high-ranking Israeli political figure, can only alter the image of the Jewish people, undermine its moral integrity and strength, and eventually



Meir Cohen

ly jeopardize our struggle for the just cause of our fellow Jews suffering from discrimination, harassment and brutal repression.

PROFESSOR PAUL KESSLER
Paris.

SELECTIVE POISON

To the Editor of The Jerusalem Post
Sir, — It is Yasser Arafat claims we really did succeed in inventing a selective poison gas which, whether released in a room or in the streets of a town, poisons schoolgirls only

and does not affect their brothers or parents — its inventor should speedily register his patent rights.

HANS MEIR NATH
Haifa.

RADIO NEWS

To the Editor of The Jerusalem Post
Sir, — I refer to Lionel Manuel's letter of March 18 regarding TV news.

In a Tel Aviv hotel where I stayed the radio broadcasts BBC World Service and also radio news from Jordan. The English news bulletins broadcast six times daily on Kol Yisrael are not relayed.

I have asked the management to remedy this glaring omission, as it is possible for unsuspecting listeners to be misinformed as to the origin of the English bulletin to which they may be listening.

There is not much point in the Israeli Government constantly saying the media misrepresents its views and actions when it doesn't do anything to ensure that hotels reach visitors with Kol Yisrael news bulletins, not only in English, but other languages.

MAURICE MICHAELS
Tel Aviv (Brighton, U.K.)

MED-DEAD CANAL

To the Editor of The Jerusalem Post
Sir, — The idea mooted by Mr. Sadan, Director General of the Finance Ministry, to cancel the building of the Mediterranean-Dead Sea Canal is the best idea he's had yet. (March 28). Far better to give our tax money to the worthy doctors than to waste it on this abortive project that will never be finished — like the Central Bus Station in Tel Aviv and Netevei Ayalon.

FRED GOLDWATER
Jerusalem.

HOLOCAUST REMEMBRANCE

To the Editor of The Jerusalem Post
Sir, — I wish to protest against the yearly rehashing of the Holocaust by the authorities and the media. I have lived through the actual phenomenon and I harbour just one aspiration in relation to it, utopian though that may be: to forget!

Nobody is served by the morbid preoccupation with our horrible past that we are subjected to time and again, and, in my case, against my will and better judgement.

In particular, young people should be spared. It is a well-known fact that many children of Holocaust survivors are affected by their parents' ordeals and in need of psychotherapy. If care is not taken, the same will apply to their descendants — the third generation.

Surely our present lives are often unpleasant enough. We have had to cope with additional wars and the many calamities we keep inflicting upon ourselves.

I believe it is totally irresponsible and unnecessary to tell children about, or worse, to show them in glorious colour, the ultimate depravity of so-called human beings during the Nazi period, and the sufferings of their victims.

Children should be allowed to be happy and carefree, and to hang on to their illusions for as long as possible.

And I, for one, have had all the torment I can take.

CLARA H. LEFSMA
Yokneam.

POSTAL RATES

In response to inquiries from readers, the postage on an ordinary letter inside Israel is IS2.3.

ARIE FINKELSTEIN
Ramat Gan.

Tora and Flora

Portion of the Week: Ahare Mot
Kedoshim Lev. 16-20.

The verse discussed is 20.24. IN THE SECOND of the two portions read tomorrow, there is one of the 19 references in the Bible to the Land of Israel as "a land flowing with milk and honey." In Deuteronomy 8.8, however, this formulation is replaced by a list of the seven agricultural products of Israel: wheat, barley, fig, grape, pomegranate, olive and dates. Some years ago I referred in this column to the surprising fact that in the hymn *Perek Shirah*, which praises the products of the Land of Israel, only six of the seven are singled out for praise, the olive being omitted.

Rabbi Meyer Miller of Garden City, New York misread the article, and under the assumption that I had written that the olive is not mentioned in the Bible as one of the choice products of Israel, stated that his teacher at the Jewish Institute of Religion, Prof. Shalom Spiegel, had put forward the suggestion that the word "zavav," the Hebrew word for the "flowing" of milk and honey was a scribal error. The "Bet" of "zavav" should have been a "yod," and the correct reading was not "zavav," but "zayit," the olive. Thus, Israel is described as "a land of olive, milk and honey."

SUCH A remarkable suggestion is a typical example of the tendency on the part of some modern biblical scholars to change and corrupt the standard text of the Bible, handed down with such loving care as to every jot and tittle. (Incidentally the word "yot" is a form of the Hebrew "yod.")

The verb from which zavav is derived occurs many times in the Bible with the meaning "to flow," whether referring to water, blood or discharges from the body, as well as to juice exuding from plants, and applies to both milk and date honey.

This column has on a number of occasions noted that the only use of the olive in biblical times was its oil, and "zavav zayit" (not zayit, instead of zavav) might be appropriate, ex-



cept that the oil does not flow naturally from the olive, which has to be beaten and pounded and pressed to produce its bounty. Because of that the rabbis compare it to the people of Israel, who produce their best under similar circumstances.

L. I. RABINOWITZ

EDITORIAL COMMENT

THURSDAY, APRIL 14, 1983

Aridor's free lunch

THE PRECARIOUS condition of Israel's exports is hardly news any longer. Yet even the pessimists were startled earlier this week when the Central Bureau of Statistics disclosed that exports in March were \$100 million less than in the same month last year — \$444 million as compared with \$572m. The official comment — that all was nevertheless well because the recently decreed supports would remedy the situation — was greeted by exporters with pained disbelief.

To be sure, the country's exports are facing a difficult challenge in a depressed world market. In addition, however, exports are shackled by home-made theories so original that they are not to be found in the toolbox of economic policy makers anywhere else.

Mighty Japan, which alone among industrial nations has lately maintained a measure of economic growth, refuses to revalue the yen. West Germany, which last year had a trade surplus of over \$20 billion, revalued the mark only under powerful French pressure. Yet tiny Israel, indebted as it is up to its ears, and with one job in three dependent on exports, insists on keeping up a steady revaluation of its currency.

The result is to encourage imports, which most countries are seeking to curb, and to throttle exports which, once foregone, are extremely hard to recover.

The wishful thinking that guides the Treasury in the pursuit of this policy is that a relative and partial price freeze, in the shape of monthly devaluation and government-controlled price increases of only 5 per cent, will also bring inflationary expectations, and eventually inflation itself, down to 5 per cent. The fact that this has not begun to happen, and that there are no signs that it ever will happen, does not deflect the Treasury managers from their appointed course. The argument that a different policy would only make things worse is always at hand.

Now fighting inflation through an all-round freeze — including prices, wages, taxes and the exchange rate — is not a bad idea, in some circumstances. If the international trade winds had been filling the sails of our exports, and if our foreign payments position had been under no threat, it might have made sense to give up even a billion dollars in a concerted effort to suppress inflation.

But in present conditions such a policy would be a risky gamble even if the lid were clamped down consistently on all costs, and even if it were comprehensive. The Treasury, while slowing devaluation down, has not been squeamish about driving up other costs, such as taxes, nor has it been able to keep public expenditures in check. And it is insisting on the pursuit of its gamble at a time when external conditions are distinctly unfavourable to it.

The warnings of exporters that the present policy may cause irreversible damage should be taken seriously. If exports continue to fall not only will the foreign payments gap widen disastrously, but large-scale unemployment could result. With the foreign reserves dangerously depleted by the finance minister's first two contradictory exercises in "proper economics," there may not be enough in the till to finance a third such exercise.

FRIDAY, APRIL 15, 1983

Warsaw grotesque?

THE REPORTS from Warsaw are conflicting, and it is still unclear whether the Polish government intends to let the PLO take part in ceremonies commemorating the 40th anniversary of the Warsaw ghetto uprising next Tuesday. Perhaps the Poles have not decided yet. About the attitude which Jewish, including Israeli, delegates to the ceremony should take if the terror organization is indeed to participate, there can be no doubt.

What the PLO is after is plain. It would like to wash itself of the blood of all the innocent Jews it has shed over the years by paying homage to some Jews who were killed, while resisting, by the Nazis. Not so long ago the PLO used to pour cold water on the "Zionist hoax" of the six million. But this has proved unproductive. The wreath-laying, on the other hand, would be good public relations, in both East and West.

But Jews, including Israelis, cannot, and must not, forget that this same PLO to this very day, through its National Covenant, denies the very existence of a Jewish People, rejects the legitimacy of the Jewish State, and pledges an all-out effort, even by terror, to bring about the ultimate destruction of the state.

Jews taking part in the ceremony along with the PLO would be helping, as Yehuda Ben-Meir, the deputy foreign minister, suggested yesterday, in the desecration of the memory of the ghetto dead.

The Friday Dry Bones



TUESDAY, APRIL 12, 1983

Picking up the pieces

DOES Jordan's retreat from its intention to enter into peace talks based on the Reagan Plan now doom the plan? Yesterday in Jerusalem voices were heard happily predicting that outcome. But only briefly: the euphoric sentiment soon gave way to a more sober assessment.

King Hussein's cabinet ascribed the decision not to any Jordanian change of mind about the presidential initiative, but to the scrapping of the PLO of an agreement reached on the subject between the king and Yasser Arafat. The PLO, at the last moment, apparently concluded that it could not trust Hussein, not even in conjunction with non-PLO Palestinians, to represent the demand for a Palestinian state. President Reagan, for his part, put the blame on "radical elements of the PLO" that "have introduced changes in the proposals that have been made."

Those proposals themselves were in fact in the nature of a compromise between Mr. Reagan's ideas and the plan put forward at Fez. But they reflected Jordanian acceptance of at least some ingredients of the presidential initiative — which had been rejected *in toto* by Israel. The announcement from Amman indicated that, while Jordan would for the moment avoid any diplomatic action, it did not turn its back on the Reagan Plan.

The reason is not hard to decipher. The core of the Reagan Plan is the proposed "association" between the West Bank (and Gaza) and the Hashemite Kingdom of Jordan. This, in effect, is only a fresh wrinkle on the Americans' traditional reading of Resolution 242 as a mandate for the restoration of Jordan's control over the Palestinian territories west of the river. The novelty of Mr. Reagan's approach has largely been to underline the requirement that any such act of restoration must take due account of the territorial aspects of Israel's defence.

Mr. Reagan's evident assumption has been that his plan would nevertheless prove congenial to King Hussein. This, because the Jordanian monarch is not prepared to permanently abandon the West Bank (and Gaza) Palestinians to their fate, if only out of regard for the stability of his throne. The assumption proved to be correct.

Washington and Amman may still not see eye to eye on some matters — such as the necessity, or at least the duration, of a transitional period of autonomy, before the final status of the territories is decided upon. But there is mutual understanding between them on the shape the final status would take. There is no such understanding between Washington and Jerusalem.

The U.S. has never conceded that Judea and Samaria — and Gaza — could, in their entirety, be earmarked as areas of Israeli sovereignty. Mr. Reagan's call for a freeze on Israeli settlement activity in his September 1 address was only a belated response to a patent effort by Mr. Begin's government to preempt the result of any future negotiation on "final status" in Israel's favour.

It is not very likely that Mr. Reagan will now sanction such settlement activity in angry reaction to the upsetting news from Amman. There is, indeed, no sign that the Reagan Plan is about to be buried: this would only compound America's defeat, over which the Syrians and the Russians are obviously crowing.

In the short term, the present gap between Washington and Jerusalem might conceivably be narrowed, for a number of compelling practical reasons. The value of the Jewish-American vote is rising with the approach of the presidential elections. Israel's strategic importance is underlined by the deepening Soviet penetration into Syria. Dropping oil prices are depriving the Arabs of their most powerful political weapon. And an agreement on withdrawal from Lebanon, expected soon, would help ease tensions all around.

But it would be foolhardy to build too much, for too long, on these considerations.